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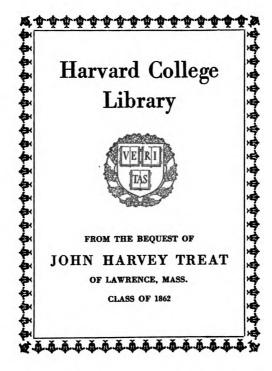


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THE

Manual of Controbersy.

CONTAINING

GROUNDS OF THE CATHOLIC DOCTRINE.

Fifty Reasons why the Roman Catholic Religion ought to be Preferred to all Others.



The Papist Misrepresented and Truly Represented. by John Gother

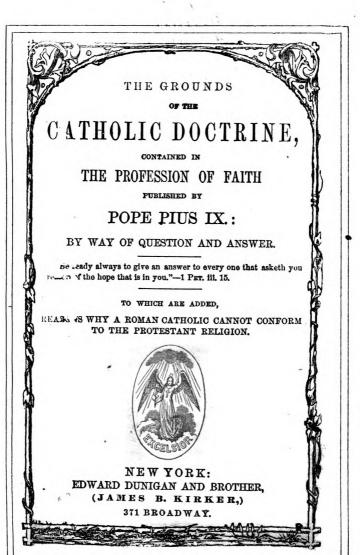
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A PROFESSION

OF THE

CATHOLIC FAITH.

I. N. N. with a firm faith, do profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of; to wit, I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages: God of God; Light of Light; true God of true God; begotten, not made, consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Who was crucified also for us under Pontius Pilate: who suffered and was buried, and the third day rose again, according to the Scriptures: who ascended into heaven; sits at the right hand of the Father, and is to come

again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son; who together with the Father and the Son, is adored and glorified; who spoke by the prophets: and (I believe) One Holy, Catholic and Apostolic Church: I con fess one Baptism for the remission of sins: and I look for the resurrection of the dead, and the life of the world to come.

I most stedfastly admit and embrace Apostolical and ecclesiastical Traditions, and all other observances and constitutions of the

same church.

I also admit the holy Scripture according to that sense, which our holy mother the Church has held, and does hold; to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ; our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace: and that of these Baptism, Confirmation, and Orders, canno

be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

I embrace and receive all and every one of the things, which have been defined and declared in the holy council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrifice of the Eucharist, there are truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the Saints reigning together with Christ, are to be honoured and invocated; and that they offer prayers to God for us; and that their relics are to be had in veneration I most firmly assert, that the Images of Christ, of the Mother of God, ever Virgin, and also of other Saints, may be had and retained, and that due honour and veneration are to be given them.

I also affirm that the power of indul gences was left by Christ in the church, and that the use of them is most wholesome

to christian people.

I acknowledge the Holy, Catholic, Apostolic Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy coun cil of Trent. And I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized.

I, N. N. do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved: and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.

THE GROUNDS

OF THE

CATHOLIC DOCTRINE,

CONTAINED IN THE PROFESSION OF FAITH OF PIUS IV.

CHAPTER I.

Of the Church.

Q. What is your profession as to the article of the church?

A. It is contained in those words of the Nicene Creed, "I believe one, holy, catholic and apostolic church."

Q. What do you gather from these words?

A. 1. That Jesus Christ has always a true church upon earth. 2. That this church is always one, by the union of all her members in one faith and communion. 3. That she is always pure and holy in her doctrine and terms of communion, and consequently free from pernicious errors. 4. That she is catholic, that is universal, by being the church of all ages, and more or less of all

nations. 5. That this church must have in her a succession from the apostles, and a lawful mission derived from them. 6. Which follows from all the rest, that this true church of Christ cannot be any of the Protestant sects, but must be the ancient church, communicating with the Pope or Bishop of Rome.

SECTION I.

That Christ has always a true church upon earth.

Q. How do you prove that Christ has

always a true church upon earth?

A. From many plain texts of scripture, in which it is promised, or foretold, that the church, or kingdom established by Christ, should stand until the end of the world. Matt. xvi. 18. "Thou art Peter, (i. e. a rock) and upon this rock will I build my church, and the gates of hell shall not pre vail against it." Matt. xxviii. 19, 20. "Go ye therefore, and teach all nations, baptizing them, &c. teaching them to observe all things whatsoever I have commanded you and behold I am with you always, even to the end of the world." Ps. lxxii. 5, 7. "They shall fear thee as long as the sun and moon endure throughout all generations. In his days, (that is, after the coming of Christ) shall the righteous flourish, and abundance of peace, so long as the moon endureth." Dan. ii. 44. "In the days of these kings shall the God of heaven set up a kingdom, (the church, or kingdom of Christ) which shall never be destroyed—and it shall stand for ever."

Q. What other proof have you for the perpetual continuance of the church of Christ?

A. The Creed, in which we profess to believe the holy catholic church. For the Creed and every article thereof must be always true; and therefore there must always be a holy catholic church.

Q. Can you prove that Christ's church

upon earth is always visible?

A. Yes, from many texts of scripture, as Isa. ii. 1, 2, 3, &c. and Mich. iv. 1, 2. where the church of Christ is described as "a mountain upon the top of mountains, exposed to the view of all nations flowing into And, Dan. ii. 35. as "1 great mountain filling the whole earth." Matt. v. 14. as "a city set on a hill, which cannot be hid." Isa. lx. 11, 12. as "a city, whose gates shall be open continually; and shall not be shut day nor night, that men may bring thither the forces of the Gentiles, and that their kings may be brought." Isa. lxii. 6. "Upon the walls of which city God has set watchmen which shall never hold their peace day nor night."



Q. How do you prove that Christ's church

upon earth can be but one?

A. From many texts of Scripture. of Solomon, vi. 9, 10. "My dove, my undefiled is but one.—Fair as the moon, clear as the sun terrible as an army with ban-John, x. 16. "Other sheep I have, which are not of this fold, (viz. the Gentiles, who were then divided from the Jews) them also I must bring, and they shall hear my voice, and there shall be one fold, and one sk spherd."—Ephes. iv. 4, 5. "There is one b dy and one spirit, as you are called in one hope of your calling, one Lord, one faith, one baptism." In fine as we have seen already, the church of Christ is a kingdom which shall stand for ever, and therefore must be always one. For, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." Matt. xii. 25.

Q. May not persons be saved in any re-

ligion?

A. No, certainly: St. Paul tells us, Heb. xi. 6. "That without faith it is impossible to please God." And St. Peter assures us, Acts iv. 12. "That there is no other name

nerated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/hvd.. blic Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google under heaven given to men by which we may be saved, but the name of Jesus" And Christ himself tells us. Mark. xvi. 16. "He that believeth not, shall be condemned." So that it is manifest from the holy Scripture, that true faith is necessary to salva-Now true faith in order to please God and save our souls, must be entire, that is to say, we must believe without exception, all such articles as by God and his church are proposed to be believed: and he that voluntarily and obstinately disbelieves any one of these articles, is no less void of true saving faith, than he that disbelieves As St. James tells us, with regard to practical duties, chap. ii. 10. "Whosoever shall keep the whole law, yet offend in one point, he is guilty of all." Hence St. Paul, Gal. v. 20. reckons heresies, that is, false religions, amongst those works of the flesh, of which he pronounces, "that they who do such things shall not inherit the kingdom of God." And God himself, Isa. lx. 12. tells his church, "the nation and kingdom that will not serve thee, shall perish."

Q. Can any one be out of the way of salvation without the guilt of mortal sin?

A. No: only all such, as through obstinacy, negligence, or indifference of matters of religion, will not hear the true church and her pastors, are guilty of mortal sin

Q. But what do you think of those whose conscience persuades them they are

in the true church?

A. If this error of theirs proceed from invincible ignorance, they may be excused from the sin of heresy; provided that in the sincere disposition of their hearts they would gladly embrace the truth, if they could find it out, in spite of all opposition of interest, passion, &c. But if this error of their conscience be not invincible, but such as they might discover, if they were in earnest, in matter of so great consequence, their conscience will not excuse them; no more than St. Paul's, whilst out of blind zeal he persecuted the church; or the mistaken conscience of the Jews, when, putting the disciples of Christ to death, they thought they did a service to God, John, "For there is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. xvi. 25.

Q. But does not the scripture somewhere say, that a remnant of all religions shall be

saved?

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A. No: though I have often heard such words alleged by Protestants, they are not any where to be found in scripture, from the beginning of Genesis to the end of I suppose what has given oc-Revelation. casion to their mistake must have been the words of St. Paul, Romans, ix. 27. where quoting Isa. x. 22. he tells us, "Though the number of the children of Israel be as the sand of the sea, a remnant (i. e. a smal! part of them only) shall be saved." Which remnant the apostle himself explains, Rom. xi. 5. of such of the Jewish nation, as at that time, by entering into the church, were saved by God's grace. But what is this to a salvation of a remnant of all religions? A doctrine so visibly contradicting the scripture, that even the English protestant church herself, in the 18th of her 39 articles, has declared them to be accursed who presume to maintain it.

SECTION III.

That the church of Christ is always holy in her doctrine and terms of communion; and always free from pernicious errors.

Q. How do you prove this?

A. 1st. Because as we have seen above from Matt. xvi. 18. our Lord Jesus Christ, who cannot tell us a lie, has promised, that his church should be built upon a rock, proof against all floods and storms, like the house of the wise builder, of whom he speaks, Matt. vii. 25; and that the gates of hell, that is, the powers of darkness, should never prevail against it.—Therefore the church of Christ could never cease to be holy in her dectrine; could never fall into idolatry, superstition, or any heretical errors whatsoever.

2dly, Because Christ, who is the way, the truth and the light, John xiv. 6. has promised, Matt. xxviii. 19. 20. to the pastors and teachers of his church, to be with them always, even to the end of the world. Therefore they could never go astray by pernicious errors. For how could they go out of the right way of truth and life, who are assured to have always in their company for their guide, him who is the way, the truth and the life.

3dly, Because our Lord has promised to the same teachers, John xiv. 16, 17. "I will pray to the Father, and he will give you another comforter, that he may abide with you for ever, even the Spirit of Truth:" and ver. 26. he assures them that this Spirit of Truth "Will teach them all things:" and, chap. xvi. 13. that he "shall guide them into all truth." How then could it be possible that the whole body of these pastors and teachers of the church, who, by

virtue of these promises, were to be for ever guided into all truth, by the Spirit of Truth, should at any time fall from the truth by errors in faith?

4thly, Because, Isa. lix. 20, 21. God has made a solemn covenant, that after the coming of our Redeemer, his Spirit and his words, that is, the whole doctrine which this Redeemer was to teach, should be for ever maintained by his church, through all "The Redeemer shall come generations. This is my covenant with to Zion, &c. them, saith the Lord: my Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

5thly, Because the church of Christ is represented, Isa. lxxxv. 8. as a highway, a way of holiness, a way so plain and secure, that even fools should not err therein. How then could it ever be possible that the church itself should err?

6thly, Because pernicious errors in faith and morals must needs be such as to provoke God's indignation: now, God Almighty has promised to his church, Isa. liv. 9, 10. "As I have sworn that the waters of Noah should no more go over the earth. So have I sworn, that I would not be wroth with

thee nor rebuke thee: the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." So that as we are assured that there shall not be a second flood; so we are that the church of Christ shall never draw upon herself the wrath of God, by teaching errors contrary to faith.

In fine, the church is called by St. Paul, 1 Tim. iii. 15. "The pillar and ground of truth," therefore she cannot uphold pernicious errors. From all which it is manifest, that the church of Christ is infallible in all matters relating to faith, so that she can neither add nor retrench from what Christ taught.

SECTION IV.

That the church of Christ is Catholic or Universal.

Q. What do you understand by this?

A. Not only that the church of Christ shall always be known by the name of Catholic, by which she is called in the creed; but that she shall also be truly Catholic or Universal by being the church of all ages, and of all nations.

Q. How do you prove that the true church of Christ must be the church of all ages?

A. Because the true church of Christ must be that which had its beginning from Christ; and as he promised was to continue until the end of the world. See sect. 1, and 3.

Q. How do you prove that the true church of Christ must be the church of all nations?

A. From many texts of scripture, in which the true church of Christ is always represented as a numerous congregation spread through the world, Gen. xxii. 18. "In thy seed shall all the nations of the earth be blessed." Ps. ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession." Ps. xxii. 27. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nation shar worship before thee." Isa. xlix. 6. "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob.— I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Isa. liv. 1, 2, 3. "Sing, O barren! thou that didst not bear, break forth into singing, and cry aloud thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords and

strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles," &c. Mal. i. 11. "From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles." See Isa. ii. 2, 3. Mich. iv. 1, 2. Dan. ii. 31, &c.

SECTION V.

That the church of Christ must be Apostolical by a succession of her Pastors, and a lawful mission derived from the Apostles.

Q. How do you prove this?

A. 1st. Because only those that can derive their lineage from the apostles are the heirs of the apostles: and consequently, they alone can claim a right to the scriptures, to the administration of the sacraments, or any share in the pastoral ministry: it is their proper inheritance, which they have received from the apostles, and the apostles from Christ. "As my Father hath sent me, even so I send you." John xx. 21

2dly, Because Christ promised to the apostles and their successors, "That he would be with them always, even to the end of the world." Matt. xxviii. 20. "And that the Holy Ghost, the spirit of truth, should abide with them for ever." John xvi. 17.

SECTION VI.

That Catholics, and not Protestants, are the true church of Christ.

Q. How do you prove that the Catholic church in communion with Rome, is the true church of Christ, rather than Protestants or other sectaries?

A. From what has been already said in the foregoing sections. For, 1st, The true church of Christ can be no other than that which has always had a visible being in the world ever since Christ's time; as we have seen, section, i. She was founded by Christ himself, with express promises, "That the gates of hell should not prevail against her." Matt. xvi. 18. "She is the kingdom of Christ, which shall never be destroyed." Dan. ii. 41. Therefore the true church of Christ, can be no other than the Catholic, which alone has always had a visible being in the world ever since Christ's time: not the protestant, nor any other modern sect, which only came into the world since the year 1500. For those sects that came into the world 1500 years after Christ, came into the world 1500 years too late to be the religion or church of Christ.

2dly, The true church of Christ, in virtue of the promises both of the Old and New Testament, was to continue pure and holy

for many ages gone astray.

3dly, The true church of Christ must be Catholic or Universal; she must not only be the church of all ages, but also more or less the church of all nations, as we also have seen, sect. iv. She must be apostolical, by a succession and mission derived from the apostles, as we have also seen, sect. v. Now these characters cannot agree to any of our modern sects, but only to the old religion, which alone is the church of all ages, and more or less of all nations; and which descends in an uninterrupted succession, continued in the same communion, from the apostles, down to these our days. Therefore, the old religion alone is the rue church of Christ; which can be but ne, and in one communion, as we have seen, sect. ii.

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CHAPTER II.

Of Scripture and Tradition.

Q. What is your belief concerning the Scripture?

A. That it is to be received by the chris-

tians as the infallible word of God.

Q. Do you look upon the scripture to be clear and plain in all points necessary; that is, in all such points wherein our salvation is so far concerned, that the misunderstanding and misinterpreting of it may endanger our eternal welfare?

A. No: because St. Peter assures us, 2 Pet. iii. 16. "That in St. Paul's Epistles there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction."

Q. How then is this danger to be avoided?

A. By taking the meaning and interpretation of the scripture from the same hand from which we received the book itself, that is, from the church.

Q. Why may not every particular christian have liberty to interpret the scripture according to his own private judgment, without regard to the interpretation of the church?

A. 1st, Because, "No prophecy of the scripture is of private interpretation." 2

Q. Why does the church, in her profession of faith, oblige her children never to

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A. To arm them against the danger of novelty and error: Prov. xxii. 28. "Remove not the ancient land-mark which thy fa-

thers have set."

SECTION I.

Of Apostolical and Ecclesiastical Traditions.

Q. What do you mean by apostolical I traditions?

A. All such points of faith or church discipline which were taught or established by the apostles, and have carefully been preserved in the church ever since.

Q. What difference is there between apostolical and ecclesiastical traditions?

A. The difference is this, that apostolical traditions are those which had their origin or institution from the apostles, such as infants' baptism, the Lord's day, receiving the sacrament, fasting, &c. Ecclesiastical traditions are such as had their institution from the church, as holidays and fasts ordained by the church.

Q. How are we to know what traditions are truly apostolical and what are not?

A. In the same manner and by the same authority by which we know wrat scrin-

tures are apostolical, and what not; that is by the authority of the apostolic church guided by the unerring Spirit of God.

Q. But why should not the scripture alone be the rule of our faith, without having recourse to apostolical traditions?

A. Because without the help of apostolical tradition, we cannot so much as tell what is scripture, and what not. 2. Because infants' baptism, and several other necessary articles, are either not at all contained in scripture, or at least are not plain in scripture without the help of tradition.

Q. What scripture can you bring in fa-

vour of tradition?

A. "Therefore, brethren, be steadfast, and hold the traditions which ye have been taught, whether by word or our epistle," 2 Thes. ii. 15. "Ask thy father and he will shew thee; thy elders, and they will tell thee," Deut. xxxii. 7. see Ps. xix. 5, 6, 7. 1 Cor. xi. 2. 2 Thes. iii. 6. 2 Tim. i. 13. ii. 2. iii. 14.

SECTION II.

Of the Ordinances and Constitutions of the Church.

Q. Why do you make profession of admitting and embracing all the ordinances and constitutions of the church?

A. Because Christ has commanded. "He that heareth you, heareth me, and he that despiseth you, despiseth me." Luke x. 5, 16. As my Father hath sent me, even so I send you." John xx. 21. Hence St. Paul, Heb. xiii. 17. tells us, "Obey them that have the rule over you, and submit yourself."

Q. Why does the church command so many holydays to be kept: is it not enough

to keep the Sunday holy?

A. God, in the old law, did not ordain it enough to appoint the weekly Sabbath, which was the Saturday, but also ordained several other festivals, as that of the Passover, in memory of the delivery of his people, from the Egyptian bondage, that of the weeks or Pentecost, that of Tabernacles, &c. and the church has done the same in the new law, to celebrate the memory of the chief mysteries of our redemption, and to bless God in his saints. And in this Protestants seem to agree with us, by appointing almost all the same holydays in their common prayer-book.

Q. Is it not said in the law, Exod. xx. 9. "Six days shalt thou labour and do all thy work," &c. why then should the church derogate from this part of the command-

ment?

A. This was to be understood in case no holyday came in the week; otherwise the law would contradict itself, when in the 23d

Q. As to fasting days, do you look upon it as sinful to eat meat on these days with

out necessity?

A. Yes: because it is a sin to disobey the church, "if he neglect to hear the church, let him be to thee as a heathen and a publican." Matt. xviii. 17.

Q. Does not Christ say, Matt. xv. 11. That which goeth into the mouth does not

defile a man?

A. True: it is not any uncleanness in the meat as many ancient heretics imagined, or any dirt or dust which may stick to it, by eating it without first washing the hands, (of which case our Lord speaks in the text here quoted) which can defile the soul: for every creature of God is good, and whatsoever corporal filth enters in at the mouth is cast forth into the draught: but that which defiles the soul, when a person eats meats on a fasting day, is the disobedience of the heart, in transgressing the precept of the church of God. In like manner when Adam ate of the forbidden fruit, it was not the apple which entered in by the mouth, but the disobedience to the law of God, which defiled him

CHAPTER III.

Of the Sacraments.

Q. What do you mean by a sacrament? A. An institution of Christ consisting in some outward sign or ceremony, by which

grace is given to the soul of the worthy receiver.

Q. How many such sacraments do you

find in scripture?

A. These seven, Baptism, Confirmation, Eucharist, Penance, Extreme-Unction, (or the anointing of the sick) Holy Orders, and Matrimony.

Q. What scripture have you for baptism?

A. John, iii. 5. "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." Matt. xxviii. 19. "Go teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

Q. How do you prove that this commis sion given to the apostles of baptizing christians is to be understood of baptism admi-

nistered in water?

A. From the belief and practice of the church of Christ in all ages, and of the apostles themselves; who administered baptism in water; Acts, iii. 36, 38. "See here is water, said the eunuch to St. Philip, what does hinder me to be baptized? and they

Q. What do you mean by confirmation?

A. Confirmation is a sacrament, wherein by the invocation of the Holy Ghost, and imposition of the bishop's hands, with unction of holy chrism, a person receives the grace of the Holy Ghost, and a strength in order to the professing of his faith.

Q. What scripture have you for con

firmation?

A. Acts, viii. 15, 16. where Peter and John confirmed the Samaritans. "They prayed for them that they might receive the Holy Ghost—Then laid they their hands on them and they received the Holy Ghost."

Q. What scripture have you for the Eu-

charist or Supper of our Lord?

A. We have the history of its institution set down at large, Matt. xxvi. Mar. xiv Luke, xxii. 1 Cor. xi. And that this sacra ment was to be continued in the church till the Lord comes, that is, till the day of judgment, we learn from St. Paul, 1 Cor xi. 26.

Q. What do you mean by the sacramen of penance?

A. The confession of sins with a sincere repentance, and the priest's absolution.

Q. What scripture have you to prove that the bishops and priests of the church have power to absolve the sinner that con fesses his sins with a sincere repentance?

A. John, xx. 22, 23. "Receive ye the Holy Ghost: whose sins ye remit, they are remitted unto them: and whose sins ye retain, they are retained." Matt. xviii. 18. "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven." Which texts protestants seem to understand in the same manner as we, since in their common prayer-book, in the order for the visitation of the sick, we find this rubrick: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort.

"Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority, committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." Amen.

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Q. How do you prove from the texts above quoted, or John xx. 22, 23. and Matt. xviii. 18. the necessity of the faithful confessing their sins to the pastors of the church, in order to obtain the absolution and remission of them?

A. Because in the texts above quoted, Christ has made the pastors of his church his judges in the court of conscience, with commission and authority to bind or to loose, to forgive or to retain sins, according. to the merits of the cause, and the disposition of the penitents. Now as no judge can pass sentence without having a full knowledge of the cause; which cannot be had in this kind of causes which regards men's consciences, but by their own confession; it clearly follows, that he wno has made the pastors of his church, the judges of men's consciences, has also laid an obligation upon the faithful, to lay open the state of their consciences to them, if they hope to have their sins remitted. would our Lord have given to his church the power of retaining sins, much less the keys of the kingdom of heaven, Matt. xvi. 19. if such sins as exclude men from the kingdom of heaven might be remitted independently of the keys of the church.

Q. Have you any other texts of scripture, which favour the catholic doctrine and practice of confession?

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A. Yes: we find in the old law, which was a figure of the law of Christ, that such as were infected with the leprosy, which was a figure of sin, were obliged to shew themselves to the priests, and subject themselves to their judgment, see Lev. xiii. and xiv. and Matt. viii. 4. Which according to the holy fathers, was an emblem of the confession of sins in the sacrament of pen-And in the same law, a special con fession of sins was expressly prescribed, Numb. v. 6, 7. "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty: then they shall confess their sins which they have done." same is prescribed in the New Testament, James, v. 16. "Confess your sins one to another;" that is to the priests or elders of the church, whom the apostle has ordered to be called for, 14. And this was evidentty the practice of the first christians. xix. 18. "Many that believed, came and confessed and shewed their deeds."

Q. What do you mean by Extreme-Unction?

A. You have both the full description and proof of it, James, v. 14, 15. "Is any sick among you, let him call for the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save

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the sick, and the Lord shall raise him up, and if he has committed sins, they shall be forgiven him.

Q. What is Holy Orders?

A. A sacrament instituted by Christ, by which bishops, priests, &c. are consecrated to their respective functions, and receive grace to discharge them well?

Q. When did Christ institute the sacra-

ment of Holy Orders?

A. At his last supper, when he made his apostles priests, by giving them the power of consecrating the bread and wine into his body and blood, Luke, xxii. 19, "Do this in remembrance of me." To which he added, after his resurrection, the power of forgiving the sins of the penitent, John, xx. 22, 23.

Q. What scripture proof have you that Holy Orders give grace to those that re-

ceive them worthily?

A. The words of St. Paul to Timothy, whom he had ordained priest by imposition of hands, 2 Tim. i. 6. "Stir up the gift of God, which is in thee by the imposition of my hands;" and 1 Tim. iv. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood."

Q. When was Matrimony instituted?

A. It was first instituted by God Almighty in Paradise between our first parents; and this institution was confirmed by Christ in the new law, Matt. xix. 4, 5, 6, where he concludes, "What God hath joined together let no man put asunder."

Q. How do you prove that Matrimony is

a Sacrament?

A. Because it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man; as being a sacred sign or mysterious representation of the indissoluble union of Christ and his church. Ephes. v. 31, 32. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be two in one flesh. This is a great mystery but I speak in Christ and in the church."

Q. Why does not the church allow of

the marriage of the clergy?

A. Because upon their entering into holy orders, they make a vow or solemn promise to God and the church to live continently: now the breach of such a vow as this would be a great sin, witness St. Paul, 1 Tim. v. 11, 12. where speaking of widows that are for marrying after having made such a vow as this, he says they "have damnation, because they have cast off their first faith," that is their solemn engagement made to God.

Q. But why does the church receive none to holy orders, but those that make this vow?

3

A. Because she does not think it proper that they, who by their office and functions ought to be wholly devoted to the service of God, and the care of souls, should be diverted from these duties by the distractions of a married life, 1 Cor. vii. 32, 33. "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife."

Q. Why does the church make use of so many ceremonies in administering the

sacraments?

A. To stir up devotion in the people, and reverence to the sacred mysteries; to instruct the faithful concerning the effects and graces given by the sacraments; and to perform things relating to God's honour and the salvation of souls with a becoming decency.

Q. Have you any warrant from scripture

for the use of such ceremonies?

A. Yes: we have the example of Christ, who frequently used the like ceremonies. For instance, in curing the man that was deaf and dumb, Mark, vii. 33, 34. In curing him that was born blind, John, ix, 6, 7. In breathing upon his apostles, when he gave them the Holy Ghost, John, xx. 22, &c.

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CHAPTER IV.

Of the Real Presence and Transubstantiation.

Q. What is the doctrine of the catholic

church in relation to this article?

A. We believe and profess, "That in the most holy sacrament of the Eucharist, there is truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ. And that there is a conversion (or change) of the whole substance of the bread into his body, and of the whole substance of the wine into his blood: which conversion (or change) the catholic church calls transubstantiation."

Q. What proofs have you for this?

A. 1st, Matt. xxvi. 26. "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, and said, Drink ye all of it, for this is my Blood of the New Testament which is shed for many for the remission of sins." Mark, xiv. 22, 24. "Take, eat; this is my Blody. This is my Blood of the New Testament which shall be shed for many." Luke, xxii. 19. "This is my Body which is given for you; this do in remembrance of me. Thus cup is shed for you." 1 Cor. xi. 24.

2dly, 1 Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" Which interrogation of the apostle is certainly equivalent to an affirmation; and evidently declares, that in the blessed sacrament we really receive the

Body and Blood of Christ.

3dly, 1 Cor. xi. 27, 29. "Whosever shall eat this bread or drink the cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. He that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Body of the Lord." Now, how should a person be guilty of the Body and Blood of the Lord, by receiving unworthily, if what he received were only bread and wine, and not the Body and Blood of the Lord? Or where should be the crime of not discerning the Body of the Lord, if the Body of the Lord were not there?

4thly, John vi. 51, &c. "The bread that

I will give is my flesh, which I will give for the life of the world. The Jews therefore debated among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye Whosoever eatshall have no life in you. eth my Flesh, and drinketh my Blood, hath eternal life, and I will raise him up at the For my Flesh is meat indeed, last day. and my Blood is drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. living Father hath sent me, and I live by the Father: so he that eateth me, even he This is that bread which shall live by me. came down from heaven, not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever."

Hence the Protestants, in the catechism in the Common Prayer-Book, are forced to acknowledge that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper. Now how that can be verily and indeed taken and received, which is not verily and indeed there, is a greater mystery than Transubstantiation.

⁴⁴ The literal sense is hard to flesh and bleod: But nonsense never can be understood."

Dryden, Hind and Panther.

Q. Are we not commanded, Luke, xxii.
19. to receive the sacrament in remembrance of Christ?

A. Yes, we are: and St. Paul, 1 Cor. xi 26. lets us know what it is that is to be the object of our remembrance when we receive, when he tells us, "Ye do show (or show forth) the Lord's death till he come." But this remembrance is no ways opposite to the real presence of Christ's Body and Blood: on the contrary, what better remembrance than to receive under the sacramental veil the same Body and Blood in which he suffered for us?

Q. Why do you blame Protestants for taking this sacrament in remembrance of

Christ?

A. We don't blame them for taking it in remembrance of him: but we blame them for taking it as a bare remembrance, so as to exclude the reality of his body and blood. That is, we blame them for taking the remembrance and leaving out the substance: whereas the words of Christ require that they should acknowledge both.

Q. But how is it possible that the sacrament should contain the real body and

blood of Christ?

A. Because nothing is impossible to the Almighty: and it is the highest rashness, not to say blasphemy, for poor worms of the earth to dispute the power of God.

CHAPTER V.

Of Communion in one kind.

Q. What is the doctrine of the church as to this point?

A. We profess, "that under either kind alone, Christ is received whole and entire, and a true sacrament."

Q. What proofs have you for this?

A. Because as we have seen in the foregoing chapter, the bread, by consecration, is truly and really changed into the body of Christ, and the wine, into his blood: now both faith and reason tell us that the living body of the Son of God cannot be without his blood, nor his blood without his body: nor his body and blood without his soul and It is true, he shed his blood for us in his passion; and his soul at his death was parted from his body: but now he is risen from the dead immortal and impassible, and can shed his blood no more, nor die any more. "Christ being raised from the dead," says the Apostle, Rom. vi. 9. "dieth no more; death hath no more dominion over him." Therefore whosoever receives the body of Christ, receives Christ himself whole and entire: there is no receiving him by parts.

Q. But does not Christ say, John vi. 53. "Except ye eat the flesh of the Son of

A. True, but according to the catholic doctrine we do this, tho' we receive under one kind alone, because under either kind we receive both the body and blood of Christ: whereas our adversaries that make this objection receive neither one nor the other, but only a little bread and wine: besides, this objection does not sound well in the mouth of Protestants, because they say those words of Christ were not spoken of the sacrament, but only of faith.

Q. Are not all Christians commanded to drink of the cup, Matt. xvi. 27. "Drink ye

all of it."

A. No: that command was only addressed to the twelve apostles, who were the all that were then present, and they all drank of it, Mark, xiv. 23.

Q. How do you prove that those words are not to be understood as a command

directed to all christians?

A. Because the church of Christ, which is the best interpreter of his word, never understood them so; and therefore from the very beginning, on many occasions, she gave the holy communion in one kind; for instance, to children, to the sick, to the faithful in time of persecution to be carried home with them, &c. as appears from the most certain monuments of antiquity.

A. No; because under one kind they receive the same, as they would do under both: insomuch as they receive Christ himself whole and entire, the author and fountain of grace.

Q. Why then should the priest in the Mass receive in both kinds any more than

the rest of the faithful?

A. Because the Mass being a sacrifice, in which, by the institution of our Lord, the shedding of his blood and his death were to be in a lively manner represented; it is requisite that the priest, who as the minister of Christ, offers this sacrifice, should, for the more lively representing of the separation of Christ's blood from his body, consecrate and receive in both kinds, as often as he says Mass, whereas, at other time neither priest nor bishop, nor the pope himself, even upon their death bed, receive any otherwise than the rest of the faithful, viz. in one kind only.

Q. Have you any texts of scripture that

favour Communion in one kind?

A. Yes: 1st, all such texts as promise everlasting life to them that receive, though but in one kind; as, John, vi. 51. "the bread that I will give is my flesh, which I will give for the life of the world, ver 57.

erated at Wayne State University on 2021-02-03 04:19 GWT / https://hdl.handle.net/2 .ic Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google he that eateth me, even he shall live by me, ver. 58. He that eateth of this bread, shall live for ever."

2dly, All such texts as make mention of the faithful receiving the holy communion under the name of breaking of bread, without any mention of the cup; as Acts, ii. 42 "They continued stedfastly in the apostles" doctrine and fellowship, and in the breaking of bread and in prayers, ver. 46. tinuing daily with one accord in the temple, and breaking bread from house to house, Acts, xx. 7. Upon the first day of the week, when the disciples came together to break bread, Luke, xxiv. 30, 31. He took bread and blessed it, and brake and gave to them; and their eyes were opened, and they knew him, and he vanished out of their sight, 1 Cor. xiv. 17. we being many, are one bread, and one body, for we are partakers of that one bread."

3dly, 1 Cor. xi. 27. Where the apostle declares, that whosoever receives under either kind unworthily, is guilty both of the body and blood of Christ. "Whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Where the Protestant translators have evidently corrupted the text by putting in and drink, instead of or drink, as it is in the original.

Q. What are the reasons why the Church

does not give communion to all her children in both kinds?

A. 1st, Because of the danger of spilling the blood of Christ, which could hardly be avoided, if all were to receive the cup. 2dly, Because considering how soon wine decays, the sacrament could not well be kept for the sick in both kinds. 2dly, Because some constitutions can neither endure the taste nor smell of wine. 4thly, Because true wine in some countries is very hard to be met with. 5thly, In fine, in opposition to those heretics that deny that Christ is received whole and entire under either kind.

CHAPTER VI.

Of the Mass.

Q. What is the Catholic Doctrine as to the Mass?

A. That in the Mass there is offered to God a true proper and propitiatory sacrifice for the living and the dead.

Q. What do you mean by the Mass?

A. The consecration and oblation of the body and blood of Christ under the sacramental veils or appearances of bread and wine: so that the Mass was instituted by Christ himself at his Last Supper: Christ himself said the first Mass; and ordained that his apostles and their successors should

Q. What do you mean by a propitiatory sacrifice?

A. A sacrifice for obtaining mercy, or by which God is moved to mercy.

Q. How do you prove that the Mass is such a sacrifice?

A. Because in the Mass, Christ himself, as we have seen, chap. iv. is really present, and by virtue of the consecration is there exhibited and presented to the eternal Father under the sacramental veils, which by their separate consecration represent his death. Now what can more move God to mercy than the oblation of his only Son, there really present, and under this figure of death representing to his Father that death which he suffered for us.

Q. What scripture do you bring for this?
A. That words of consecration as they are related by St. Luke, chap. xxii. 19, 20
"This is my body which is given for you. This cup is the New Testament in my Blood, which (cup) is shed for you."—For if the cup be shed for us, that is, for our sins, it must needs be propitiatory, at least by applying to us the fruits of the bloody sacrifice of the cross.

· Q. What other texts of the scripture do the fathers apply to the sacrifice of the Mass? A. The words of God in the first chapter of the prophet, Malachy, ver. 10, 11, where rejecting the Jewish sacrifices, he declares his acceptance of that sacrifice or pure offering which should be made to him in every place among the Gentiles. 2dly, Those words of the Psalmist, Ps. cx. 4. "Thou art a priest for ever according to the order of Melchisedech:" why according to the order of Melchisehech, say the holy fathers, but by reason of the sacrifice of the Eucharist, prefigured by that bread and wine offered by Melchisehech, Gen. xiv. 18.

Q. Why does the church celebrate the Mass in the Latin tongue, which the people for the most part does not understand?

A. 1st. Because it is the ancient language of the church used in the public liturgy in all ages, in the western parts of the world. 2dly, For a greater uniformity in the public worship; that so a christian, in whatsoever country he chances to be, may still find the liturgy performed in the same manner, and in the same language to which he is accustomed at home. 3dly, To avoid the changes which all vulgar languages are daily expos-4thly, Because the Mass being a sacrifice, which the priest as minister of Christ is to offer, and the prayers of the Mass being most suited to this end, it is enough that they be in a language which he understands. Nor is this any way inGenerated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/hvd.hnssxj Public Domain, Google-digitized / http://www.hathitrust.org/access use#pd-google

jurious to the people, who are instructed to accompany him in every part of the sacrifice, by prayers accommodated to their devotion, which they have in their ordinary prayer-books.

Q. What is the best manner of hearing

Mass?

A. The Mass being instituted for a standing memorial of Christ's death and passion, and being in substance the same sacrifice as that which Christ offered upon the cross, because both the priest and the victim is the same Jesus Christ: there can be no better manner of hearing mass, than by meditating on the death and passion of Christ there represented; and putting one's self in the same dispositions of faith, hope, charity, repentance, &c. as we should have endeavoured to excite in ourselves, had we been present at his passion and death on Mount Calvary?

Q: What are the ends for which this

sacrifice is offered to God?

A. Principally these four, which both priest and people ought to have in view, 1. For God's own honour and glory. 2. In thanksgiving for all his blessings, conferred on us through Jesus Christ, our Lord. 3. In satisfaction for our sins through his blood. 4. For obtaining grace, and all necessary blessings from God.

CHAPTER VII.

Of Purgatory.

Q. What is the doctrine of the church as

to this point?

A. We constantly hold, that there is a Purgatory; and that the souls therein detained are helped by the suffrages of the faithful; that is, by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass.

Q. What do you mean by Purgatory?

A. A middle state of souls, who depart this life in God's grace, yet not without some lesser stains or guilt of punishment, which retard them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they suffer, the church has decided nothing.

Q. What sort of christians then go to

Purgatory?

A. 1st, Such as die guilty of lesser sins which we commonly call venial; as many christians do, who either by sudden death or otherwise, are taken out of this life before they have repented of these ordinary failings. 2dly, Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to the divine justice.

A. Because such as depart this life before they have repented for these venial frailties and imperfections, cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they are guilty are but small, which even God's best servants are more or less liable to. Nor can they go straight to heaven in this state, because the scripture assures us, Apoc. xxi. 17. "There shall in no wise enter thither any thing that defileth."

Now every sin, be it ever so small, certainly defileth the soul. Hence our Saviour assures us, that we are to render an account even for every idle word, Matt. xii. 36.

Q. Upon what then do you ground your belief of Purgatory?

A. Upon scripture, tradition, and reason

Q. How upon scripture?

A. Because the scripture in many places assures us, that, "God will render to every one according to his works," Ps. lxii. 12. Matt. xvi. 27. Rom. ii. 6. Apoc. xxii. 12. Now this would not be true, if there was no such thing as purgatory, for how would God render to every one according to his works, if such as die in the guilt of any, even the least sin, which they have not taken care to blot out by repentance, would Levertheless go straight to heaven.

Q. Have you any other text which the fathers and ecclesiastical writers interpret

of Purgatory?

A. Yes, 1 Cor. iii. 13, 14, 15. "Every man's work shall be made manifest. the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work of what sort it is. any man's work abide which he hath built thereupon (that is upon the foundation which is Jesus Christ, ver. 11.) he shall receive a If any man's work shall be burnt he shall suffer loss: but he himself shall be saved, yet so as by fire." From which text it appears, that such as in their faith, and in the practice of their lives, have stuck to the foundation, which is Christ Jesus, so as not to forfeit his grace by mortal sin; tho they have otherwise been guilty of great imperfection, by building, wood, hay and stubble (ver. 12.) upon this foundation; it appears I say, that such as these, according to the Apostle, must pass through a fiery trial at the time that "every mar's work shall be made manifest;" which is not till the next life; and that they shall be saved indeed, yet so as by fire, that is by passing first through Purgatory.

2dly, Matt. v. 25, 26. "Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge

3dly, Matt. xii. 32. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." Which last words plainly imply that some sins which are not forgiven in this world may be forgiven in the world to come: otherwise why should our Saviour make any mention of forgiveness in the world to come? Now if there may be any forgiveness of sins in the world to come, there must be a Purgatory; for in hell there is no forgiveness, and in heaven no sin.

Besides, a middle place is also implied, 1 Pet. iii. 18, 19, 20. where Christ is said by his spirit to have gone and preached to the spirits in prison which some time were disobedient, &c. Which prison could be no other than Purgatory: for as to the spirits that were in the prison of hell, Christ certainly did not preach to them.

Q. How do you ground the belief of Purgatory upon tradition?

A. Because, both the Jewish church long before our Saviour's coming, and the Chris tian church, from the very beginning in all

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ages and in all nations offered prayers and sacrifice for the repose and relief of the faithful departed: as appears in regard to the Jews from 2 Machab. xii. where this practice is approved of, which books of Machabees, the church, says St. Augustine, L. 18. de Civ. Dei. c. accounts canonical, In regard to the though the Jews do not. christian church, the same is evident from all the fathers and the most ancient litur-Now such prayers as these evidently imply the belief of a Purgatory: for souls in heaven stand in no need of prayers, and those in hell cannot be bettered by them.

Q. How do you ground the belief of Pur-

gatory upon reason?

A. Because reason clearly teaches these two things. 1st, That all and every sin, how small soever, deserves punishment. 2dly, That some sins are so small, either through the levity of the matter, or for want of full deliberation in the action, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell, there must be also a place of temporal punishment for such as die with little sins, and this we call Purgatory.

Of the Veneration and Invocation of Saints,

Q. What is the catholic doctrine touching the veneration and invocation of saints?

A. We are taught, 1st, That there is an honour and veneration due to the angels and saints. 2dly, that they offer up prayers to God for us. 3dly, that it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers. 4thly, that their relics are to be had in veneration.

SECTION I.

Of the Veneration of the Angels and Saints.

Q. How do you prove that there is an honour and veneration due to the angels and saints?

A. Because they are God's angels and saints, that is to say, most faithful servants, and messengers and favourites of the King of kings, who having highly honoured him, are now highly honoured by him, as he has promised, 1 Sam. ii. 36. "Them that honour me I will honour."

2dly, Because they have received from their Lord most eminent and supernatural gifts of grace and glory, which make them

erated at Wayne State University on 2021-82-83 04:19 GMT / https://hdl.handle.net/2027/hvd. Lic Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google truly worthy of our honour and veneration, and therefore we give it them as their due, according to that of the apostle, Rom. xiii. 7. "honour to whom honour is due."

3dly, Because the angels of God are our guardians, tutors and governors: as appears from many texts of scripture, Ps. xci. 11, 12. "He shall give his angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone." Matt. xviii. 10. "take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven." 14. "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." It is therefore evidently the will of God that we should have a religious veneration for these heavenly guardians. Exod. xxiii. 20, 21. "Behold I sent an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared: beware of him, and obey his voice, provoke him not, for my name is in him."

4thly, Because God has promised to his saints a power over all nations, Apoc. ii. 26, 27. "He that overcometh and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron—even as I received of

my Father." Apoc. v. 10. "Thou hast made us unto our God kings and priests, and we shall reign on the earth." Therefore all nations ought to honour the saints, as having received from God this kingly power over them.

5thly, Because we have instances in scripture of honour and veneration paid to the angels by the servants of God: See

Joshua, v. 14, 15.

6thly, Because the church in all ages has paid this honour and veneration to the saints by erecting churches and keeping holidays in their memory: a practice which the English Protestants have also retained.

Q. Do you then worship the angels and saints as Gods, or give them the honour

that belongs to God alone?

A. No, God forbid, for this would be high treason against his divine majesty.

Q. What is the difference between the honour which you give to God, and that

which you give to the saints?

A. There is no comparison between the one and the other. We honour God with a sovereign honour, as the supreme Lord and creator of all things, as our first beginning and our last end: we believe in him alone: we hope in him alone; we love him above all things. To him alone we pay our homage of divine adoration, praise and sacrifice. But as for the saints and angels,

we only reverence them with relative honoars, as belonging to him, for his sake, and upon account of the gifts which they have received from him.

Q. Do you not give a particular honour

to the Virgin Mary?

A. Yes we do, by reason of her eminent dignity of mother of God, for which "all generations shall call her blessed," Luke, i. 48. as also by reason of that fullness of grace which she enjoyed in this life, and the sublime degree of glory to which she is raised in heaven. But still even this honour which we give to her is infinitely inferior to that which we pay to God, to whom she is indebted for all her dignity grace and glory.

SECTION II.

That the Saints and Angels pray to God for us.

Q. How do you prove this?

A. 1st, From Zacharias, i. 12. where the prophet heard an angel praying for Jerusalem, and the cities of Judah. "The angel of the Lord answered, and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three score and ten years?"

that is, of the faithful upon earth.

3dly, Because we profess in the creed the communion of saints; and St. Paul, Heb. xii. speaking of the children of the church of Christ, tells them, that they have a fellowship with the saints in heaven; "You are. come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to the spirits of just men made perfect, and to Jesus the mediator." &c. Therefore the children of the church of Christ upon earth are fellow-members with the saints in heaven, of the same body, under the same head which is Christ Jesus. Hence the same apostle, Gal. iv. 29. calls the heavenly Jerusalem, our mother, and Ephes. ii. 19. tells us that we are fellow-citizens with Therefore the saints in heaven have a care and solicitude for us as being

Generated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027// Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google members of the same body, it being the property of the members of the same body to be solicitous for one another, 1 Cor. xii. 25. 26. Consequently the saints in heaven pray for us.

4thly, Because according to the doctrine of the apostle, 1 Cor. xiii. 8. it is the property of the virtue of charity not to be lost in heaven, as faith and hope are there lost; charity, saith St. Paul, never faileth. On the contrary, this heavenly virtue is perfected in heaven, where by seeing God face to face, the soul is inflamed with a most ardent love for God, and for his sake, loves exceedingly his children, brethren here below: how then can the saints in heaven having so perfect a charity for us, not pray for us, since the very first thing that charity prompts a person to do, is to seek, to succour, and assist those whom he loves?

5thly, Because we find, Luke, xvi. 27, 28. the rich glutton in hell petitioning in favour of his five brethren here upon earth: how much more are we to believe, that the saints in heaven intercede for their brethren here?

6thly Recau a A, oc. vi. 10. the souls of the marry s pro . for justice against their persecutors who had put them to death; how much more do they pray for mercy for the faithful children of the church?

7thly, In fine, because our Lord, Luke, xvi. 9. tells us, "make to yourselves friends

of the mammon of unrighteousness; that when you fail, they may receive you into everlasting habitations." Where he gives us to understand, that the servants of God, whom we have helped by our alms, after they themselves have got to heaven, help and assist us enter into that everlasting kingdom.

SECTION III.

Of the Invocation of Saints.

Q. What do you mean by the invocation of saints?

A. I mean such petitions or requests as are made to desire their prayers and intercession for us.

Q. Do Catholics pray to saints?

A. If by praying to saints, we mean addressing ourselves to them, as to the authors or disposers of grace and glory, or in such manner as to suppose they have any power to help us independently of God's good will and pleasure, we do not pray to them; but if by praying to saints, we mean no more than desiring them to pray to God for us, in this sense we hold it both good and profitable to pray to the saints.

Q. How do you prove that it is good and profitable to desire the saints and angels in

heaven to pray to God for us?

A. Because it is good and profitable to

desire the servants of God here upon earth to pray for us; "for the prayer of a righteous man availeth much." James, v. 16. Moses by his prayers obtained mercy for the children of Israel, Exod. xxxii. 11, 14. And Samual by his prayers defeated the Philistines, 1 Sam. vii. 8, 9, 10. Hence St. Paul in almost all his epistles, desires the _faithful to pray for him, Rom. xv. 30. Eph. vi. 18, 19. 1 Thess. v. 25. Heb. xiii. 13. And God himself, Job, xlii. 8. commanded Eliphaz and his two friends to go to Job, that Job should pray for them, promising to accept of his prayers. Now if it be acceptable to God, and good and profitable to ourselves, to seek the prayers and intercession of God's servants here on earth: must itnot be much more so to seek the prayers and intercession of the saints in heaven; since both their charity for us, and their intercession with God is much greater now than when they were here upon earth?

Q. But does it not argue a want of confidence in the infinite goodness of God and the superabounding merits of Jesus Christ our Redeemer, to address ourselves to the saints for their prayers and intercession?

A. No more than to address ourselves to our brethren here below, as Protestants do when they desire the prayers of the congregation; since we desire no more of the saints, than what we desire of our brethren Q. But is there no danger, by acting thus, of giving to the saints the honour

which belongs to God alone?

A. No; it is evident, that to desire the prayers and intercession of the saints is by no means giving them an honour which belongs to God alone: so far from it, that it would even be a blasphemy to beg of God to pray for us; because, whosoever desires any one to pray for him for the obtaining of a grace or blessing, supposes the person to whom he thus addresses himself to be inferior and dependant of some other, by whom this grace or blessing is to be bestowed.

Q. Have you any reason to think that the saints and angels have any knowledge of your addresses or petitions made to them?

A. Yes, we have, 1st, Because our Lord

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assures us, Luke, xv. 10. "that there is joy in the presence of the angels of God, over one sinner that repenteth." For if they rejoice at our repentance, consequently they have a knowledge of our repentance; and if they have a knowledge of our repentance, what reason can we have to doubt of their knowing our petitions also? and what is said of the angels is also to be understood of the saints, of whom our Lord tells us, Luke, xx. 36. "that they are equal unto the angels."

2dly, Because the angels of God are always amongst us, and therefore cannot be ignorant of our requests; especially since, as we have seen from Apoc. v. 8. and viii. 4. both angels and saints offer up our prayers before the throne of God, and therefore must needs know them.

3dly, Because it appears from Apoc. xi. 15. and Apoc. x. 1 and 2. that the inhabitants of heaven know what passeth upon earth. Hence St. Paul, 1 Cor. iv. 9. speaking of himself and his fellow-apostles saith, "we are made a spectacle unto the world, and to angels and to men."

4thly, We cannot suppose that the saints and angels, who enjoy the light and glory can be ignorant of such things, as the prophets and servants of God in this world have often known by the light of grace, and even the very devils by the light of nature alone: since the light of glory is so

much more perfect than the light of grace or nature, according to the apostle, 1 Cor. xiii. 12. "For now we see through a glass darkly: but then face to face: now I know in part; but then I shall know even as also I am known;" that is, by a most perfect know-Hence, 1 John, iii. 2. it is written, "we shall be like him, (God) for we shall see him as he is," now it is certain that the servants of God in this world, by a special light of grace have often known things that passed at a great distance, as Elisha, 2 Kings, v. knew what passed between Naaman and his servant Gehazi, and 2 Kings, vi. what was done in the king of Syria's private chamber. It is also certain, that the devils by the mere light of nature know what passes amongst us, as appears in many places in the book of Job, and by their being our accusers, Apoc. Therefore we cannot reasonably question, but that the saints in heaven know the petitions which we address unto them.

5thly, In fine, because it is weak reasoning to argue from our corporeal hearing (the object of which being sound, that is, a motion or undulation of the air, cannot reach beyond a certain distance) concerning the hearing of spirits which is independent on sound, and consequently independent of distance: though the manner of it be hard enough to explicate to those who know no other hearing but that of the corporeal car.

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Q. Have you any other warrant in scripture for the invocation of angels and saints?

A. Yes; we have the example of God's best servants. Thus Jacob, Gen. xlviii. 15, 16. begs the blessing of his angel guardian for his two grandsons Ephraim and Manas-"God before whom my fathers Abra ham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the The same Jacob, Osee. xii. 4. "wept and made supplication to an angel," and St. John, Apoc. i. 4. writing to the seven churches of Asia, petitions for the intercession of the seven angels in their favour. "Grace be unto you, and peace from him, who is, and who was, and who is to come, and the seven spirits which are before his throne."

SECTION IV.

Of Relics.

Q. What do you mean by relics?

A. The bodies or bones of saints; or any thing else that has belonged to them.

Q. What grounds have you for paying a veneration to the relics of the saints?

A. Besides the ancient tradition and practice of the first ages attested by the best monuments of antiquity, we have been warranted to do so by many illustrious mir-

acles done at the tombs and by the relics of the saints, (see St. Augustine, L. 22. of the city of God, chap. viii.) which God who is truth and sanctity itself, would never have effected if this honour paid to the precious remnants of his servants was not agreeable to him.

Q. Have you any instance in scripture

of miracles done by relics?

A. Yes, we read, 2 Kings, xiii. 21. of a dead man raised to life by the bones of the prophet Elisha: and Acts, xix. 12. "From the body of Paul, were brought unto the sick, handkerchies or aprons, and the diseases departed from them, and the evil spirits went out of them."

CHAPTER IX.

Of Images.

Q. What is your doctrine as to images?

A. We hold that the images or pictures of Christ, of his blessed Mother ever virgin, and of other saints are to be had and etained; and that due honour and veneration are to be given to them.

Q. Do you not worship images?

A. No, by no means; if by worship you mean divine honour: for this we do not give to the highest angel or saint, not even to the virgin Mary, much less to images

Q. Do you not pray to images?

A. No, we do not; because, as both our catechism and common sense teach us, they can neither see, nor hear, nor help us.

Q. Why then do you pray before an

image or crucifix?

A. Because the sight of a good picture or image, for example, of Christ upon the cross, helps to enkindle devotion in our hearts towards him that has loved us to that excess as to lay down his life for the love of us.

Q. 'Are you not taught to put your trust and confidence in images, as the heafhens did in their idols; as if there were a certain virtue, power or divinity residing in them?

A. No, we are expressly taught the contrary by the council of Trent, Session 25.

Q. How do you prove that it is lawful to make or keep the image of Christ and his saints?

A. Because God himself commanded Moses, Exod. xxv. 18, 19, 20, 21. to make two cherubins of beaten gold, and place them at the two ends of the mercy-seat, over the ark of the covenant, in the very sanctuary. "And there, says he, ver. 22. will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubins which are upon the ark of the testimony, of all things which I will give thee in commandment unto the

Q. But is it not forbidden, Exod. xx. 4. to make the likeness of any thing in heaven above or in the earth beneath, or in the

waters under the earth?

A. It is forbidden to make to ourselves any such image or likeness; that is to say, to make it our God, or put our trust in it, or give it the honour which belongs to God: which is explained by the following words, "thou shalt not bow down thyself to them," that is, thou shalt not adore them, for so both the Septuagint and the Vulgate translate it, "nor serve them." Otherwise if all likenesses were forbidden by this commandment we should be obliged to fling down our sign-posts and deface our coin.

Q. What kind of honour do Catholics give

to the images of Christ and his saints?

A. A relative honour.

Q. What do you mean by a relative nonour?

A. By a relative honour, I mean an honour which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else; as when courtiers bow to the chair of state, or Christians to the name

of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. Have you any instances of this rela-

tive honour allowed by Protestants?

A. Yes; in the honour they give to the name of Jesus, to their churches, to the altar, to the bible, to the symbols of bread and wine in the sacrament. Such also was the honour which the Jews gave to the ark and cherubims, and which Moses and Joshua gave to the land on which they stood, as being holy ground. Exod. iii. 5. Josh. v. 15. &c.

Q. How do you prove that there is a relative honour due to the images or pictures

of Christ and his saints?

A. From the dictates of common sense and reason, as well as of piety and religion, which teach us to express our leve and esteem for the persons whom we honour, by setting a value upon all things that belong to them, or have any relation to them: thus a loyal subject, a dutiful child, a loving friend value the pictures of their king, father or friend; and those who make no scruple of abusing the image of Christ, would severely punish the man that would abuse the image of their king.

Q. Does your church allow of images of God the Father, or of the blessed Trinity?

A. Our profession of faith makes no mention of such images as these: yet we do not think them unlawful, provided that they be not understood to bear any likeness or resemblance of the divinity, which cannot be expressed in colours, or represented by any human workmanship. For as Protestants make no difficulty of painting the Holy Ghost under the figure of a dove, because he appeared so when Christ was baptized. Matt. iii. 16. so we make no difficulty of painting God the Father, under the figure of a venerable old man, because he appeared in that manner to the prophet Daniel, vii. 9.

CHAPTER X.

Of Indulgences.

Q. What do you mean by indulgences?

A. Not leave to commit sin, nor pardon for sins to come: but only a releasing, by the power of the keys committed to the church, the debt of temporal punishment, which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by contrition, confession and absolution.

Q. Can you prove from scripture that there is a punishment often due upon account of our sins, after the sins themselves

have been remitted?

A. Yes, this evidently appears in the case of king David, 2 Kings xii. where, although

the prophet Nathan, upon his repentance, tells him, ver. 13. "the Lord hath put away thy sin," yet he denounces unto him many terrible punishments, 10, 11, 12, 14. which should be inflicted by reason of this sin, which accordingly afterwards ensued.

Q. What is the faith of your church

touching indulgences?

A. It is comprised in these words of our profession of faith: I affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to christian people.

Q. Upon what scripture do you ground

this?

A. The power of granting indulgences was left by Christ to the church, Matt. xvi. 19. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." And we have an instance in scripture of St. Paul's granting an indulgence to the Corinthian whom he had put under penance for incest. 2 Cor. ii. 10. "To whom ye forgave any thing, (he speaks of the incostuous sinner whom he had desired them now to receive) I forgave also; for if I forgave any thing to whom I forgave it, for your sakes forgave I it in the person of Christ:" that is, by the power and authority received from him.

Q. What is the Catholic doctrine as to

the Pope's supremacy?

A. It is comprised in these two articles. Ist. That St. Peter, by divine commission, was head of the church under Christ. 2dly. That the pope or bishop of Rome, as successor to St. Peter is at present head of the church, and Christ's vicar upon earth.

Q. How do you prove St. Peter's su-

premacy?

A. 1st. From the very name of Peter, or Cephas, which signifies a rock, which name our Lord, who does nothing without reason, gave to him, who before was called Simon, to signify that he should be as the rock or foundation upon which he would build his church, according to what he himself declared, Matt. xvi. 18. when he told him, "Thou art Peter (that is a rock) and upon this rock will I build my church, and the gates of hell shall not prevail against it."

2dly, From the following words, Matt. xvi. 19. "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven." Where

under the figure of the keys of the kingdom of heaven, our Lord ensured to Peter the chief authority in his church: as when a king gives to one of his officers the keys of a city, he thereby declares that he makes him governor of that city.

3dly, From Luke, xxii. 31, 32. "The Lord said, Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brethren." In which text our Lord not only declared his particular concern for Peter in praying for him that his faith might not fail: but also, committed to him the care of his brethren the other apostles, in charging him to con-

firm or strengthen them. 4thly, From John, xxi. 15, &c. "Jesus saith to Simon Peter, Simon, son of Jonas! lovest thou me more than these? unto him, yea, Lord! thou knowest that I love thee. He said unto him, feed my He said to him again the second time, Simon, son of Jonas! lovest thou me? He said unto him, yea, Lord! thou knowest that I love thee. He said unto him, feed my sheep. He said unto him the third time, Simon, son of Jonas! lovest thou me! Peter was grieved because he said unto him, the third time, lovest thou me? he said unto him, Lord! thou knowest all

Q. How do you prove that this commission given to Peter descends to the pope or

bishop of Rome?

A. Because by the unanimous consent of the fathers and the tradition of the church in all ages, the bishops of Rome are the successors of St. Peter, who translated his chair from Antioch to Rome, and died bishop of Rome. Hence the see of Rome in all ages was called the see of Peter, the chair of Peter, and absolutely the see apostolic: and in that quality has from the beginning exercised jurisdiction over all other churches, as appears from the best records of church history.

Besides, supposing the supremacy of St. Peter, which we have proved above from plain scripture, it must consequently be allowed that his supremacy, which Christ established for the better government of his church, and maintaining of unity, was not to die with Peter, no more than the church, which he promised should stand for ever. For how can any christian imagine, that Christ should appoint a head for the government of his church and maintaining of unity

during the apostles' times; and design another kind of government for succeeding ages, when there was like to be so much more need of a head? Therefore we must grant that St. Peter's supremacy was by succession to descend to somebody. Now I would willingly know who has so fair a title o his succession as the bishop of Rome?

Q. Why do you call the Roman church he mother and mistress of all churches?

A. Because as we have already seen, her pishop is St. Peter's successor and Christ's vicar upon earth; and consequently the father and pastor of all the faithful: and therefore this church, as being St. Peter's see, is he mother and mistress of all churches.

CONCLUSION.

Q. Have you any thing more to add in confirmation of all these tenets, contained

in your profession of faith?

A. I shall add no more than this, that having already proved in the first chapter, that the church in communion with Rome is the true and only church of Christ, and consequently her councils and pastors the guides of divine appointment, which Christ has established to be our conductors in the way to a happy eternity; it follows that we should without further hesitation believe and pro-

fess, what this church and her pastors believe and profess; and condemn and reject, what they condemn and reject. Assuring ourselves that by doing this we shall be secure, since we shall follow those guides which Christ himself has appointed, whom he has commanded us to hear, and with whom he has promised to abide to the end of the world.

Q. Why do you in your profession of faith make a declaration of receiving in particular the doctrine of the council of Trent?

A. Because this was the last general council called in opposition to the new doctrines of Luther and Calvin: and therefore we particularly declare our assent to the decrees of this council, as being levelled against those heresies which have been most prevalent in these three last ages.

May the God of unity, peace and truth, by his infinite mercy conduct all christians to unity, peace and truth. *Amen, Amen.*

AN APPENDIX.

In which are briefly proposed the motives, or rational inducements to the Catholic faith, which according to Dr. Jeremy Taylor, a learned Protestant prelate, Lib. of Proph. Sect. 20. p. 249, 250. "May very easily persuade persons of much reason and

more piety to retain that which they know to have been the religion of their forefathers, and which had actual possession and seizure of men's understanding before the opposite profession had a name." p. 251.

1st, "I consider," says he, p. 249, "that those doctrines that have had long continuance and possession in the church cannot easily be supposed in the present professors to be a design, since they received them from so many ages.—Long prescription is a prejudice often so irresistible, that it cannot with any arguments be retrenched, as relying upon these grounds, that truth is more ancient than falsehood; that God would not for so many ages forsake his church, and leave her in an error; that whatsoever is new is not only suspicious but false; which are suppositions pious and plausible enough." We have proved them to be not only pious and plausible suppositions, but the plain doctrine of the word of God, Chap. i. Sect. i. and iii. He adds for other motive.

2. "The beauty and splendor of their church; their pompous services: the stateliness and solemnity of their hierarchy."

3. "Their name of Catholic, which they suppose their own due. They have certain ly reason to suppose so, if the possession or prescription of 18 ages can make it their due. I am sure it has fixed it so strongly

4. "The antiquity of many of their doctrines." He should have said all; but this could not be expected from a Protestant.

5. "The continual succession of their bishops; their immediate derivation from

the apostles.

6. "Their title to succeed St. Peter, the supposal and pretence of his personal prerogatives." Grounded upon plain scripture as we have seen, chap. xi. and therefore no vain pretence.

7. "The multitude and variety of people

which are of their persuasion.

8. "Apparent consent with antiquity, in many ceremonials which other churches have rejected: and a pretended and sometimes an apparent consent with some elder ages in many matters doctrinal." Here he minces the matter for fear of allowing too much; yet cannot dissemble, that venerable antiquity is apparently on the Catholic side.

9. "The great consent of one part with another, in that which most of them affirm to be of faith. The great differences commenced among their adversaries." Whose first fathers and teachers from the very beginning of their pretended reformation, went quite different ways, even unto an utter breach of communion, which never since could be repaired.

10. "Their happiness in being instruments in converting divers nations."—Whereas none of the reformed churches have ever yet converted one.

11. "The piety and austerity of their religious orders of men and women. The single lives of their priests and bishops. The severity of their fasts and their exterior observances." All which the good-

natured reformation has laid aside.

12. "The great reputation of their first bishops for faith and sanctity. The known holiness of some of those persons, whose institutes the religious persons pretend to imitate.

13. "Their miracles, true or false," says the doctor: true, say I, if any faith may be given to the most certain records of all

ages, and of all nations.

14. "The casualties and accidents that have happened to their adversaries." I suppose he means such as Luther's sudden death after a plentiful supper: Zuinglius's falling in battle defending his reformed gospel sword in hand: Oecolampadius' being found dead in his bed, oppressed, as Luther will have it (L. de Miss. privata and unct. sac. T. 7. Wit. Fol. 230.) by the devil; Calvin's dying of a strange complication of distempers, consumed alive by vermin, &c.

15. "The oblique arts and indirect pro-

I have passed over some other things of less weight, which he alledges in the same place; and shall only desire the reader to compare the motives which by the concession of this prelate, so much esteemed by all Protestants, may retain Catholics at present in the religion of their forefathers, with those motives which St. Augustine alledged 1300 years ago against the heretics of his time, and by which he declares himself to have been retained in the Catholic church. L. contra Epistolam Fund. C. 4. speak, says he, of that true wisdom which you do not believe to be in the Catholic church; there are many other things which must justly hold me in her communion. 1. The agreement of people and nations 2. Her authority begun by miracles, not rished by hope, encreased by charity, confirmed by antiquity. 3. A succession of prelates, descending from Peter the apostle, to whom Christ after his resurrection committed his flock, to the present bishop.

enerated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/ ublic Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google Lastly, the very name of Catholic, of which this church alone has, not without reason, in such manner kept the possession, that though all heretics desire to be called Catholics, yet if a stranger ask them where the Catholics go to church, none of them all has the face to point out his own church or meeting-house." These were St. Augustine's motives for being a Catholic, and these are ours.

Beside, we cannot dissemble that there were many shocking circumstances in the whole management of the pretended reformation, which deter us from embracing it, whatever temporal inconveniences we are

forced to sustain by this recusancy.

1. The first reformer, Martin Luther, had nothing of extraordinary edification in his life and conversation. On the contrary, all his works declare him to have been a man of an implacable nature, rigidly self willed, impatient of contradiction, and rough and violent in his declamations against all those of what quality soever, who dissented in the least from him. But what was the most scandalous in a pretended restorer of the purity of religion, was his marrying a nun after the most solemn vows by which both he and she had consecrated themselves to God in the state of perpetual continency; in which he was imitated by a great part of the first reformed ministers.



3. It appears from his book, de Missa Privata and Unct. Sac. T. 7. Wit. Fol. 288 &c. that he learned no small part of his reformation from the father of lies, in a nocturnal conference, of which he there

gives his readers an account.

4. Those that were the most busy in promoting the reformation here at home, were, for the most part, men of most wretched characters, such as King Henry VIII. and the leading men in the government, during the minority of Edward VI. not to speak of the ministry of Queen Elizabeth, the most

wicked, says a late Protestant historian, (Short View of Eng. Hist. p. 273.) that

ever was known in any reign.

5. The foundation of the reformation of England was laid by manifold sacrileges, in pulling down monasteries and other houses consecrated to God; rifling and pillaging churches, alienating church-lands, &c. as may be seen in the history of the reforma

tion by Dr. Heylin.

6. The reformation was every where introduced by lay authority, and for the most part in direct opposition to, and contempt of the bishops, the church guides of divine appointment; a proceeding manifestly irregular and unjustifiable, that in church matters, the laity, with a few of the inferior clergy, and those under the ecclesiastical censures, should take upon them to direct those whom Christ appointed to be their directors.

7. England herself, which glories most in the regularity of her reformation, compared to the tumultuous proceedings of reformers abroad, owes her present establishment of the church to the lay authority of Queen Elizabeth and her Parliament, in opposition to all the bishops then sitting, (who were all but one displaced for their nonconformity) to the whole convocation, and both the universities, that is, in a word, to the whole clergy of the kingdom, as ap-

pears from Fuller, L. 9. and Dr. Heylin, Hist. of the Ref. p. 285, 286.

8. Wheresoever the reformed gospel was preached it brought about seditions, tumults, rebellions, &c. as appears from all the histories of those times. Insomuch, that in France alone the reformed gospellers, be sides other innumerable outrages are said to have destroyed no less than twenty thousand churches. Jerusalem and Babel, p. 458. How little does such a reformation resemble the first establishment of the church of Christ!

The fruits of the reformation were such as could not spring from a good tree 1. An innumerable spawn of heresies. Endless dissentions. 3. A perpetual itch of changing and inconstancy in their doctrine. 4. Atheism, Deism, Latitudinarianism, and barefaced impiety: in fine, a visible change of manners for the worse, as many of their own writers freely acknowledge, and old Erasmus long ago objected to them, Ep. ad Vulter, where he defies him to show one who had been reclaimed from vice by going over to their religion; and declares he never yet met with one who did not seem changed for the worse.

10. That religion is the best to live in, which is the safest to die in, and that in the judgment of dying men, who are not like to be biassed at that time by interest, humour

or passion. Now it is certain, that thousands who have lived Protestants, have desired to die Catholics, and never yet one that had lived a Catholic desired to die a Protestant; therefore it must be safest for

us to stay where we are.

11. That religion is preferable to all others, the doctrine and preaching of which is, and always has been, more forcible and efficacious in order to the taking off men's minds from the perishable goods of this world, and fixing them wholly upon the great business of eternity; but such is the doctrine and preaching of the Catholic church, as appears from those multitudes of holy solitaries in our church, that have retired themselves from all the advantages to which their birth or fortune entitled them, and abandoned all earthly hopes for the love of heaven. Whereas the reformation has never yet produced any such fruits.

12. There was a true saving faith in the days of our forefathers before the pretended reformation, by which great numbers certainly arrived at the happy port of eternal felicity. Our histories are all full of instances of charity, piety, and devotion of kings, bishops, &c. of the old religion therefore it is safer to follow their faith, than venture our souls in a new raised communion.

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13. All ancient pretenders to reformation Ti. e. all those that ever undertook to alter or amend the church's faith) were condemned by the ancient church as heretics, , and are acknowledged to have been such by Therefore there is Protestants themselves. just reason to apprehend lest Protestants walking in the same path may be involved

in the same misfortune.

14. In fine, Protestants, to defend their reformation, condemned on its first appearance by the church guides of divine appointment, are forced to have recourse to a rule of faith, which, if allowed of, would set all both ancient and modern heretics out of the reach of church authority. are forced to appeal to a tribunal at which it is not possible that any sectary should ever be condemned. Such a rule, such a tribunal is the scripture, interpreted not by authority of church guides, but by every one's private judgment; for this, in effect, is making every one supreme judge both of the scriptures and of all controversies, authorising him to prefer his own whimsies before the judgment of the whole church. Could it be consistent with the wisdom and providence of God to leave his church without some more certain mean of deciding controversies and maintaining unity? No rertainly.

ROMAN CATHOLIC

CANNOT CONFORM TO

THE PROTESTANT RELIGION.

1. Because the Protestant religion is a new religion, which had no being in the world, until 1500 years after Christ, and therefore it comes 1500 years too late to be the true church of Christ. Martin Luther laid the first foundation of the Protestant religion, in the year 1517, and his followers took the name of Protestants, in the year 1529; before which time, neither the name nor the religion was ever heard of in the Christian world. And we defy all the learned men amongst them, to name so much as one single name before Luther, who held throughout their 39 articles, or any other entire system of Protestancy, as it is now professed in any country up-

ated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/hvd.hnssx .c Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google on earth. Now, how can that be Christ's church, which for so many ages had no being in the world? Since all Christians are obliged to acknowledge, that the true church of Christ can be no other than that which had its beginning from Christ, and as he promised, was to stand for ever, see St. Matt. xvi. 18. and xxviii. 20.

2. Because the Protestant religion cannot be true, except the whole scripture, both of the new and old Testament, from the beginning to the end, be false; which in so many places assures us, that the church of Christ should never go astray; for every one knows that the Protestant religion pretends to be a reformation of the church of Christ, and it is evident there could be no room for a reformation of the church of Christ, except the church was gone astray; so that the whole building of their pretendedly reformed church is founded upon this supposition of the whole church, before the time of Luther, having been corrupted by damnable errors. Laity and clergy, says their homily book, approved by the 39 articles, Article 35, "learned, and unlearned; all ages, sects and degrees of men, women, and children, of whole christendom, (and horrible and most dreadful things to think) have been at once drowned in abominable idolatry; of all other vices, most detested by God and damnable to man, and that for

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the space of eight hundred years and more."
Hom. of Pearl of Idolatry, Part 3.

Now, I say, if this be true, which is the main foundation of the Protestant church, Scripture, which so often promises that Christ's church shall never be corrupted by errors in matters of faith, much less be for so many ages overwhelmed with abominable idolatry, must be false. Thou art Peter, says our Lord, St. Matt. xvi. 18. and upon this rock will I build my church, and the gates of hell, the powers of darkness, shall not prevail against it. Therefore the church of Christ could never go astray. Go, teach all nations, says the same Lord to the apos tles and their successors, the pastors of the church, St. Matt. xxviii. 19. and behold I am with you always, even to the end of the world. Therefore the church of Christ could never fall into errors, because Christ, who is the way, the truth, and the life, St. John, xiv. 6. has promised his presence and assistance to her teachers, even to the end of the world; see also St. John, xiv. 10, 17. where Christ promises to the same pastors and teachers of the church, the Comforter, the spirit of truth, to abide with them for ever; to teach them all things, ver. 26 and to guide them into all truth, Chap. xvi. And Isaias, lix. 20, 21. where God promises, that after the coming of our Redeemer, the church shall never err; "This is my covenant with them, saith the Lord my spirit, that is upon thee, and my words, which I have put in thy mouth, shall no depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord; from henceforth for ever."

See also the infallibility of the church of Christ, Psalms, lxxii. 5, 7. Psalms, lxxxix. 3, 4, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37. Isaias, ix. 6, 7. chap. lx. 11. 12, 25, 26. chap. lxii. 6. Jeremias, xxxi. 36, 37. chap. xxxiii. 14, 15, 16, 17, 18, 19, 20, 21. Ezekiel, xxxvii. 16. Ephesians, iv. 11, 12, 13, 14 chap. v. 23, 24. 1 Timothy, iii. 14, 15.

3. Because the first foundation of the Protestant religion was laid by an insup portable pride, in one man, viz. Luther, (who is acknowledged to have been in the beginning all alone) presuming to stand out against the whole church of God; therefore instead of following him, or the religion invented by him we ought, by the rule of the Gospel, St. Matt. xix. 17. to look upon him as no better than a heathen and a publican. "If he neglect to hear the church, let him be to thee as a heathen and a publican."

4. Because Luther and the first Protestants, when they began to set up their new religion; and disclaimed all the authority and doctrine of all churches then upon the

earth, could not say the creed without telling a lie, when they came to that article, "I believe the holy Catholic church, the communion of saints."

5. Because the Protestant church has not those marks, by which the Nicene creed directs us to the true church of Christ: it is not One, Holy, Catholic and

Apostolical.

1. 'Tis not one; because the different branches of the pretended reformation are divided from one another in faith and communion: nay, scarce any two single men among them all, are throughout of the same sentiments in religion, and no wonder, since every man's private spirit is with them the ultimate judge of controversies; so that it is not possible they should ever be brought to

a unity in religion.

2. Their church is not holy; neither in her doctrine, which especially in the first reformers, was shamefully scandalous in the encouraging lust and breaking of vows; blasphemous in charging God with being the author of sin; and notoriously wicked in their notions of free-will and predestination; nor is she holy in the lives, either of her first teachers, (none of which were remarkable for sanctity; and the greatest part of them infamous for their vices) or of their followers, who, as many of the chief Protestant writers have freely owned,

instead of growing better than they were before, by embracing the reformed religion, grew daily worse and worse.

3. Their church is not Catholic: they are sensible this name belongs not to them; therefore they have taken to themselves another name, viz. that of Protestants. And, indeed, how should their church be Catholic or universal, which implies being in all ages, and all nations, since it had no being for fifteen ages; and is unknown in most nations?

4. Their church is not Apostolical, since it neither was founded by any of the apostles, nor has any succession of doctrine, communion, or lawful mission from the

apostles.

5. Because Luther, (the first preacher of the Protestant religion) had no marks of being actuated by the spirit of God, but bore many evident badges of the spirit of Satan; witness his furious and violent temper, which could not brook the least contradiction; of which many Protestants have loudly complained: witness his scandalous marriage with a nun; and his no less scandalous dispensation, by which he allowed Philip, Landgrave of Hesse, to have two wives at once, contrary to the Gospel: witness his frequent conferences with the devil; in one of which, as we learn from his own mouth, T. 7. Fol. 228. &c. he was

taught no small part of his reformation, to wit, his abolishing the Mass, by the father of lies. Now, who would venture to follow that man for his master in religion, who owns himself to have been taught by Satan?

6. Because the first steps towards introducing the Protestant religion into England, were made by king Henry the VIIIth, a most wicked prince, "who never spared 'woman in his lust, nor man in his wrath;" and the first foundations of that religion in England, were cemented by blood, lust and sacrilege, as every one knows that knows To this first the history of those times. beginning, the progress was answerable in the days of king Edward VI. during which the reformation was carried on with a high hand by Somerset and Dudley in conjunction with the council and parliament upon interested riews, not without great confusion, and innumerable sacrileges, as their own historian, Dr. Heylin is forced to ac knowledge.

7. Because Protestancy was settled upon its present bottom in this kingdom, by act of Parliament, in the first year of the reign of Queen Elizabeth, in opposition to all the bishops, to the whole convocation of the clergy, and to both the Universities; that is in one word, in opposition to the whole body of the clergy of the kingdoms as may be seen in Fuller, L. 6. &c. Heylin,

8. Because it is visible to any unprejudiced eye, that there is not so much devotion, zeal or religion amongst Protestants, as there is amongst Catholics. We never hear of any instances of extraordinary sanctity amongst them; the evangelical counsel of voluntary renunciation of the goods and pleasures of this life, is a language which none of them understood; one of the first feats of their reformation, was pulling down all houses consecrated to retirement and prayer.

9. Because all kind of arguments make for the Catholic church, and against Protestants: ours is the church in which all the saints both lived and died: our religion has been in every age confirmed by innumerable, undoubted miracles. We alone communicants, inherit the chair of Peter, to whom Christ committed the care of his flock, St. John, xxi. We alone inherit the name of Catholics, appropriated in Creed, to the true church of Christ. the ministry of our preachers alone nations of infidels have, in every age, been converted to Christ. In a word, antiquity, perpetual visibility, apostolical succession

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and mission, and all other properties of the true church, are visibly on our side.

10. Because even in the judgment of Protestants, we must be on the safer side. They allow that our church does not err in fundamentals, that she is a part, at least, of the church of Christ: that we have ordinary mission, succession and orders from the apostles of Christ: they all allow, that there is salvation in our communion; and consequently that our church wants no-We can althing necessary to salvation. low them nothing of it at all; without doing wrong to truth, and our own consciences. We are convinced, that they are guilty of a fundamental error in this article of the church, which if they had believed aright, they would never have pretended to reform her doctrine. We are convinced that they are schismatics, by separating themselves from the communion of the church of Christ; and heretics, by dissenting from her doctrine, in many substantial articles; and consequently, that they have no part in the church of Christ; no lawful mission, no succession from the apostles, no authority at all to preach the word of God, or administer the sacraments: in fine, no share in the promise of Christ's heavenly kingdom, excepting the case of invincible ignorance, from which the scripture, in so many places, excludes heretics and schismatics.

11. Because the Protestant though we are to suppose the professors of it, to be excused by invincible ignorance from the guilt of heresy and schism, lays them nevertheless, under most dreadful dis advantages, which needs highly endanger their everlasting salvation; the more, be cause it is at least highly probable they have no true orders amongst them. they have no true sacrament of the body and blood of our Lord. They have no part in the great eucharistical sacrifice, no communion of the Holy Ghost, by the bishops' imposition of hands in confirmation; no power of the keys of the kingdom of heav en, given to the church, St. Matt. xvi. 19 and St. John, xxix. 22, 23. for absolving sinners, &c. Add to this, that their reli gion robs them of the communion of the saints in heaven, by teaching them not to seek their prayers or intercession: it encourages them, by the doctrine of justifica tion by faith alone, Art. 11. to be no ways solicitous for redeeming their past sins by good works and penitential austerities: it robs them when they are sick, of that great blessing, both corporeal and spiritual, promised, St. James, v. to the anointing of the sick: and when they are dead, no prayers must be said for them for fear of supersti-In fine, the scriptures which are put in their hands, are corrupted, the good

works their church prescribes or advises, such as fasting, keeping holidays, confes sion, &c. are entirely neglected, and both ministers and people run out into a wide easy way of living, with little or no apprehension for their future state. the true servants of God, in imitation of the apostles and other saints, have always led a life of mortification and self-denial, and have always strove to work out their

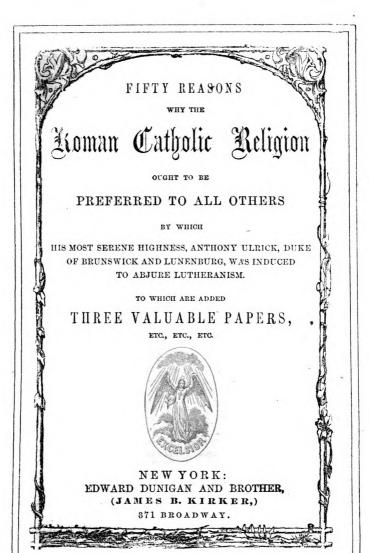
salvation with fear and trembling.

12. Because the Protestant religion can afford us no certainty in matters of faith. Their church owns herself fallible even in fundamentals: since she only pretends to be part of the universal church, according to her principles, she may fall into errors destructive of salvation. What security then can she give her followers, that she is not actually leading them on in the way of eternal damnation? She has no infallible certainty of the certainty of the scripture itself, which she pretends to make her only rule of faith: from whence can she pretend to have the certainty? not from the scripture itself; for this would be running round Besides, there is no part of in a circle. scripture that tells us what books are scripture, and what not much less is there any part of scripture that assures us, that the English Protestant Bible, for example, is agreeable to what the prophets and apostles



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THOUGH for many years I employed all the study, pains, and diligence, I was able, in an enquiry after the true Religion, and sanctifying faith, which I was sensible could be but ONE; and this upon no other motive than a concern for my eternal welfare, and a desire to know the truth: I was yet in doubt, out of so many religions and confessions, which it was that I ought to embrace. In the mean while, upon this design, I visited several Universities; I turned over whole libraries; I read the works of innumerable authors [as well Catholics as others that treated of our present controversies; I advised with a great many doctors, touching the diversity of sects and confessions; I proposed my doubts, not only to Catholics, but likewise to their adversaries. In a word, I tried all ways and means, without being able to find out the only thing I desired. This made me resolve to set all other business aside, and to choose a proper time and place, wherein I might wholly apply myself to this affair, as being of all others the most important; because nothing less than an eternity of happiness or misery depended on it. But that this enquiry might be to good effect, and carry me to the thing I aimed at; I thought it was best to enter upon it in the manner following.

First, I earnestly implored the aid and grace of the Holy Ghost, and with all my power begged the light of a true faith of God, the father of Lights, who (1) 'enlighteneth every man that cometh into the world.' For faith is that singular gift of God whereby man is so far enlightened, as firmly to believe all that God has revealed.

Secondly, I made a strong resolution by the grace of

(1) John. c. 1. v. 9.

God to avoid sin; well knowing that (1) ' wisdom will not enter a corrupt soul, nor dwell in a body subject to sin. And I am convinced, and was so then, that the reason why so many are ignorant of the true faith and do not embrace it is, because they are plunged into several vices; and particularly into carnal sins.

Thirdly, I renounced all sorts of prejudices, which incline man more to one religion, than to another, whatever they were, that I might unhappily have formerly espoused. And I brought myself to a perfect indifferency, so as to be ready to embrace which soever the grace of the Holy Ghost and the light of reason should point out to me; without any regard to the advantages or inconveni-

ences, which attend it in this world.

In fine, I entered upon this deliberation and this choice, in the manner I should wish to have done it at the hour of my death, and in a full conviction, that at the day of judgment, I must give an account to God, why I followed this religion preferable to all the rest. Being thus disposed, I resolved absolutely to reject any, wherein I discovered the least error in point of faith. For (2) ' the church of the living God is, and ought to be, the pillar and ground of truth.'

Now the pillar and ground of truth supports no error; therefore the true church of God can hold nothing erroneous in her articles of faith. After I had thus disposed myself to observe some method, I supposed, in the first place, there were certain infallible principles of christian faith, in which all christian societies, how different soever, must necessarily agree, and which no christian can deny, without incurring the guilt of blasphemy, of impiety, and of atheism. Afterwards, I laid down principles, agreeable to the reason of mankind, and consulted by every man of sense, when he is to make his choice in the concerns of this life.

The principles agreed upon by all christian societies, are such as these:

1. There is one God.

(1) Wisdom 1. v. 4. (2) Tim. 3. v. 11.

3. From whence it follows, that he is essentially true; so that he can neither deceive nor be deceived, nor speak an untrutb, nor reveal a thing otherwise than he knows it, nor know it otherwise than it is in itself: insomuch, that, by his nature, He is true both in his knowledge and in his word.

4. God is almighty; 'with God (1) all things are possible,' with God, (2) 'nothing shall be impossible: though this surpasses the understanding of men and angels.'

 God is faithful without any injustice; (3) 'all his ways are judgment, a God of truth and without iniquity,

just and right is he.'

6. God is immutable; (4) 'God is not a man, that he should lie, neither the son of man, that he should repent.' 'With him (5) is no variableness, neither shadow of turning.' By consequence, all that God reveals is true, and possible at the same time: He has a power and a will to effect, and infallibly will effect, whatsoever he promises.

7. God is most wise; (6) 'His wisdom is infinite.'
8. God is infinitely merciful; (7) 'The Lord God, merciful and gracious, long suffering and abundant in mercy and truth.' (8) 'The earth, O Lord! is full of

mercy.'

9. God is just; 'He rewards the good, and punishes the wicked.' (9) 'The Lord is righteous in all his ways.' (10) 'He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.'

10. God is essentially holiness, goodness, and benignity in perfection; (11) 'Holy, holy, holy is the Lord of

(1) St, Matth. 19. v. 26. (2) St. Luke 1. v. 37. (3) Deut. 32. v. 4. (4) Numb. 23. v. 19. (5) St. James 1. v. 17. (6) Psalm 145. v. 17. (7) Exod 34. v. 6. (8) Psalm 119. v. 64. (9) Psalm 145. v. 17. (10) Heb. 11. v. 6. (11) Isaiah 6. v. 3.

A 2

Hosts.' He is holy, not only in himself, but is likewise (1) 'Holy in all his works.' It is certain therefore and unquestionable, that whatever doctrine contains any thing repugnant to these divine perfections is altogether false; and that what sect soever holds any such doctrine, for a rule of faith is erroneous, and, by consequence, is absolutely to be rejected, and ought not to be a subject of deliberation.

ither damned or saved. (2) 'For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

 Eternity knows no end. The course of it is perpetual. It is a series of unlimited time, and a number of

innumerable ages to come.

- 13. There is no comparison between things infinite, and those that are not so. O the happiness of the eternity of the saints!! O the unhappiness of that of the damned!! One of these two eternities waits for us. Without a true faith, I shall never attain the eternity of the saints; and, if I do not attain it, the eternity of the damned must be my lot.
 - (1) Psalm 145 v. 17. (2) St. Matth. 16. v. 26.

PRUDENCE,

Which ought to be followed principally, when we are to make choice of matters of the greatest moment.

1. In the estimate and choice of things, a man is always to prefer better to worse; and, by a stronger reason, to what is bad; and so things certain, to doubtful and uncertain; true, to false; permanent to passing; eternal to temporal; and such as are grounded in reason, to others that hold no correspondence with it.

2. To attain our last end, the only object of our just desires, the means we use must be proportionable; and of these, the certain must take place of those that are less certain, or altoge-

ther uncertain.

3. Among the means to attain to our eternal welfare, those by which many persons have undoubtedly acquired it, are more secure than those by which it is not evident, that any man was ever saved.

 Again, the means which reason and the authority of persons eminent for wisdom, virtue, and sanctity prescribe, in order to eternal salvation, or which the Holy Ghost himself prescribes, are more secure than those that have only the recommendation of flesh and blood, of the world, of disorderly and licentious men: For, (1) 'It is the Spirit that quickeneth, the flesh profiteth nothing. (2) For they that are after the flesh, do mind the things of the flesh; and they that are after the Spirit, do the things of the Spirit. For to be carnally minded, is death; but to be spiritually minded, is nife and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God—so, then, they that are in the flesh cannot please God.'

Upon those principles and rules of prudence, I proceeded to the following considerations, which discovered to me many convincing motives, why I should rather choose and embrace the Roman Catholic faith, than any of those sects, into which the Christian world stands now divided, and which at last determined me

to reject them all.

CONSIDERATION I.

The subject matter of my first consideration was, whether it were best for me to embrace the Catholic communion, or the evangelical, a title, which the Lutherans and the Calvinists in some places do equally boast of. Considering therefore, what the Catholic communion was, I immediately discovered it to be the communion of those who, all the world over, and in

(1) John 6. v. 63. (2) Rom. 8. v. 5, 6, 7, 8.

all times, follow the Roman persuasion, which every where agrees with itself as to the articles of faith. On the other side, considering the communion, which styles itself evangelical, at the very first sight I discovered a very dangerous rock: for thus I reasoned the matter with my self. This evangelical communion should be one that in its doctrine is wholly agreeable to the gospel: now the doctrine, which at the same time is followed both by Lutherans and Calvinists, can never be conformable to the gospel: for two doctrines that are opposite, or directly contradictory to each other, are never to be reconciled to one and the same gospel truth; but either the one or the other must be irreconcilable. 'Tis clear that the doctrine of the Lutherans, and that of the Calvinists, are in many articles opposite, and in some directly contradictory, to each other. Therefore it is not possible for both of them, at the same time, to constitute an evangelical communion; by consequence, this communion is a mere chimera. For my part, being to make my choice, I could not content myself with a whim, but I thought it my obligation to make a diligent search into the truth of things which divine faith commands us to believe: for this reason, I would not declare for this evangelical state, but, on the contrary, I judged that I ought not by any means to make it my choice.

CONSIDERATION II.

In the next place, I considered, since the Calvinist and the Lutheran religion could not

both be rightly styled evangencal, whether one of the two, if seperately taken, might not possibly be so, and deserve, by consequence, to be valued above the other? But here I was perplexed with a new difficulty. For my reason told me, that to give one thing the preference to another, there must be more pressing motives on the one side, than on the other. Now I was not able to find a reason, why the Lutheran doctrine should rather be evangelical, than the Calvinist; so far from it, that I could never yet obtain the favour of any Lutheran or Calvinist, The two parties to help me to such a reason. alleged in their defence some texts of scripture; but then whatever is cited, the Lutherans interpret to one sense, and the Calvinists to another. The Lutherans will have their exposition to be true and literal, and that of the Calvinists to be false and strained; and then, on the other side, the Calvinists are as positive that theirs is the proper and genuine exposition, and that of the Lutherans erroneous and unnatural. In this quarrel both build upon the lights of their private spirits, which are irreconcilably different, and neither side is able to produce the least colour of a proof, that his adversary's spirit deviates from the true sense, or that his own has hit upon it. The case standing thus, it was not in my power to prefer one of these doctrines before the other; and therefore I concluded they were both to be rejected.

CONSIDERATION III.

I AM as much at a loss to know upon what

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principle the Lutherans and Calvinists exclude the Arians and Anabaptists out of their evan gelical communion: for these pretend an equal right to the name, and that their doctrine is agreeable to the truth of the gospel, nay that they are more properly evangelical, than either Lutherans or Calvinists. We read not, say the Anabaptists, in any part of the gospel, that infants ought to be baptized. Jesus Christ himself says in St. Mark (1) 'He that believeth and is baptized, shall be saved.' Therefore faith must go before baptism; now faith is only to be found in those that are past their childhood; therefore no one till then ought to be baptized: our doctrine, by consequence, is more agreeable to the gospel, than that of the Lutherans or Calvinists, who admit the baptism of infants. And thus plead the Arians; Our Saviour says expressly in St. John's gospel, (2) 'My Father is greater than I.' We follow then the gospel, when we teach that, as to the divine nature, the Son is not equal, but inferior to his Father. We admit not upon this text the interpretation of the Fathers, who will have it that the Son is less than his Father, according to his human nature, but equal to him according to his divinity: for we think the Lutherans and Calvinists have no right to force upon us any such interpretation, since they reject the authority of the Fathers in the controversies that are on foot between them and the Catholics. For we see no reason, why their authority

(1) St. Mark, 16. v. 16. (2) St. John, 14. v. 28.

should be allowed in this point, and not in others. But if the Lutherans and Calvinists insist upon their own authority, or the interpretation of their private spirit, the Arians and Anabaptists will require them to point out in express terms this their interpretation in the scripture; because it is a principle with all of them, that NOTHING IS TO BE BELIEVED AS AN ARTICLE OF FAITH, BUT WHAT THE SCRIPTURE TEACHES IN EXPRESS, INTELLIGIBLE, AND CLEAR TERMS.

CONSIDERATION IV.

This consideration called to my remembrance those words of the prophet Jeremy. (1) Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.? And I judged that the way to Heaven by which a great many have certainly arrived at it, was better, had less of danger, and more of security, than that by which it is not known whether any one, to this day, arrived. Then I thus discoursed the matter in my own thoughts; it is owned by all the world, that a great many are saved who lived and died in the Roman Catholic communion: but who can tell whether any of the other religions are so? I inferred that in the great concern of salvation, the Roman Catholic faith was a surer way than any other religion, and that by consequence I was obliged to choose it before all the rest.

(1) Jer. 6. v. 16.

I PURSUED my argument in this manner: Whosoever is saved, pleased God. 'But without faith (1) it is impossible to please him. Therefore that faith and religion, by which a man may be saved, is the true one. Now it cannot be questioned, but great numbers of persons who professed the Roman Catholic faith have been saved. ('Tis a truth our very adversaries dare not deny.) By consequence, the Roman Catholic faith is the true faith; therefore it is our duty to embrace it.

CONSIDERATION VI.

From this argument I drew another. there is but one true God, so is there but one true faith, according to those words of the apostle. (2) 'One Lord, one faith, one baptism.' There can only then be one true and sanctified faith, as there is but one Lord and one God. So that if the Catholic faith be the true and sanctifying, (as is proved above) all the other sorts of religion are without the least appearance of a true faith; and since no salvation is attainable without the Catholic faith, I was bound to choose that of the Roman Catholics.

CONSIDERATION VII.

Bur what still confirmed me in my resolu tion of embracing the Roman Catholic faith was this, that the heretics themselves confess Roman Catholics may be saved, whereas these maintain there is no salvation for such as are

(1) Heb. 11. v. 6 (2) Ephes. 41. v. 52

CONSIDERATION VIII.

Upon calling to mind those words in Deuteronomy, (1) 'Ask thy father, and he will show thee; thy elders, and they will tell thee.' And those in the Proverbs, (2) 'Remove not the ancient land-mark, which thy fathers have set.' I consulted the writings of the ancient fathers, to find what they would advise me to do; whether to embrace the Roman Catholic faith; or some of the other persuasions. The first I met was St. Augustin, who of a Manichee became a Roman Catholic, and has left us the motives of his conversion in these words. (3) 'There are many things which most justly hold me in the communion of the Catholic church: the agreement

(1) Deut. 32. v. 7. (2) Prov. 22. v. 18. (3) St. Aug. against the spistle of Manichæus, called the Foundation. Chap. 4.

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of people and nations holds me: authority, begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, holds me; a succession of bishops, descending from the see of St. Peter, to whom Christ after his resurrection committed his flock to the present episcopacy, holds me.' And in his book of the Advantage of Believing, (1) 'Are we afraid,' says he, 'of embracing the communion of that church, which, as all mankind knows, by a continued succession of bishops in the apostolic see (in spite of heritics barking on every side, condemned partly by the voice of the people, partly by the gravity of councils, partly by miracles) has the highest authority? The second was St. Irenæus, more ancient than St. Augustin, who speaking of the Roman church, says, (2) 'That to this church, by reason of its greater power, it is necessary that all churches have recourse; that is, the faithful on all sides.' The third was Tertullian, (3) 'Happy,' says he, 'is the church in her state, for which the apostles poured forth all their doctrine, together with their blood? The fourth, St. Jerome, (4) 'Know,' says he, that the Roman faith is warranted by Paul's authority.', And, (5) in another place; 'To speak my opinion clearly and in few words, 'tis this, that we ought to continue in that church which was founded by the apostles, and remains to this day:' where he is speaking of the Roman church. In fine, St. Gregory Nazianzen in the

(1) Chap. 17. (2) Lib. 3. c. 3. (3) De Præscrip. c. 36. (4) Epis. 3. cont. Ruffin. cap. 4. (5) Pial. ultimo cont. Lucifer.

poem, he wrote on his own life, gives this answer to my question. 'The Roman faith was right in times past, and even now it continues to be right, uniting in an amiable knot, all that the sun sees in his course.' Having heard these evidences, I could not but yield to the judgment of those wise and holy Fathers, and resolved to embrace the Roman Catholic faith.

CONSIDERATION IX.

AFTER this, I appealed to the saints of God, and asked them what was the faith they lived in, and by which they arrived at eternal bliss. And they all made answer, it was the Roman Thus I was answered by St. Martin, St. Nicholas, St. Athanasius, and many more among the bishops; among the religious, by St. Dominick, St. Francis, &c. Among the widows, by St. Monica, St. Bridget, St. Elizabeth, &c. Among the virgins, by St. Agatha, St. Lucy, St. Agnes, St. Catharine, &c. whence I drew this conclusion. These saints by following this faith obtained eternal glory; this faith then must doubtless be the surest and safest way to Heaven: It is therefore to no purpose to seek another.

CONSIDERATION X.

THEN I turned to the holy martyrs, and enquired what faith it was, for the truth of which they spilt their blood, and so patiently endured banishments, prisons, and all the most cruel torments. They answered me, as with one voice, that this faith was no other than the Roman Catholic. This I was assured of by thirty-three

bishops of Rome, who were crowned with martyrdom: by the saints Cyprian, Sebastian, Laurence; by St. Agatha, St. Cecily, St. Dorothy, St. Barbara, and an infinite number of other saints. Then I wound up my argument in this manner: It is a moral impossibility for that faith to be false, in defence of which such an army of witnesses have so gloriously, so readily, and so willingly given their lives. How could I therefore any longer doubt of the truth of the Roman Catholic faith?

CONSIDERATION XI.

My next step was in thought to hell where I found in condemnation to everlasting torments, Simon Magus, Novatus, Vigillantius, Pelagius, Nestorius, Macedonius, Marcion, &c. And I asked them, how they came to be condemned to this seat of sorrow, without hope of being ever rescued from these flames? And they told me, it was for their breaking off from the Roman Catholic church, and for being authors of the sects which seperated from it. My inference from this dismal contemplation, was, that I ought not to seperate from the Catholic church, unless I were content to burn eternally with these apostates.

CONSIDERATION XII.

No man can doubt but that St. Paul's faith was truly apostolical. Now this was no other than the Roman, as himself testifies in his epistle to the ehristians of Rome: (1) 'I long to see

Rom. v. 11. 12.

B 2

CONSIDERATION XIII.

WHILE I was deliberating, whether I ought to fix upon the Roman Catholic faith, or upon some other that stands in competition with it, a new difficulty presented itself, viz. that if I set aside the Roman Catholic, it would still remain to be examined, which of the opposite religions I ought to adhere to. Whether the Lu-

(1) Rom. v. 11. 12.

theran, the Calvinist, the Arian, or the Anabaptist? And it would require much time and study to come to a resolution; because these religions in many points differ from one another, even to the degree of charging their adversaries with destructive errors. Nay, let it be supposed that I had made choice of some one of these; I could not yet dispense myself from a further deliberation. For all these religions have sprouted into different branches; so that a new scrutiny would still be necessary, to know into which of · these divisions or subdivisions I ought to graft myself. For these reasons, I thought the best thing I could do, was to reject them all in a lump, and to return to the pale of the Roman Catholic church, to which Jesus Christ himself (1) 'gave some, Apostles; and some, Prophets; and some, Evagelists; and some, Pastors and Teachers; for the perfecting the Saints: for the work of the Ministry, for the edifying of the body of Christ.—That we henceforth be no more children tossed too and fro with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive.

CONSIDERATION XIV.

When I first entered upon this enquiry, I resolved with myself to reject without any more ado any sect or religion whatsoever in which I discovered errors contrary to faith, and to right reason: and proceeding upon the principles I have laid down at the beginning of this tract, I

(1) Ephes. 4. v. 11, 12, 14.

examined several tenets of the modern religions. which are held in opposition to those of the Roman Catholic church. I considered them one by one, and took a distinct view of every parti-My first reasoning was to this effect. God is infinite in wisdom and in goodness: he has laid upon us certain commandments, for the transgression whereof he punishes man most severely, and even to eternity. Then certainly his commands are such, as with the help of his grace may be accomplished; otherwise he would neither be a wise legislator, nor a merciful Lord, did he punish man eternally for transgressing For nobody will say he is a wise and merciful master, who should command his servant things absolutely impossible, as to stop the sun's course, or to touch the heavens with his finger, and who, in case the servant fails of doing it, should punish him with the utmost severity, and condemn him to most exquisite torments. Now God is a most wise lawgiver, and a master of an unlimited bounty and clemency; therefore, he has commanded us nothing but what with his grace we are able to perform: By consequence, the doctrine of all our innovators has no foundation of truth to bottom on, when they tell us (1) 'It is impossible, even with the grace of God, to keep his commandments.

My second argument.—God's goodness is beyond measure—Nothing therefore ought to be admitted, that is repugnant to it. Now it were a repugnancy to his sovereign goodness, before (1) Luther, de Libertate Christiana. tom. 2. fol. 4.

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Generated at Wayne State University on Public Domain, Google-digitized / htt he had foreseen a man's demerit, to destine and condemn him (1) to everlasting fire, and even to create him for that fatal end: therefore there is no such decree of reprobation in God, and the doctrine of the Calvinists is false, and ought to be rejected, together with the sect that teaches it.

My third argument—God is essentially true and omnipotent, so that nothing is impossible to him.-When, therefore, our Saviour (who is also our God) said at his last supper to his apostles, (2) THIS IS MY BODY --- THIS IS MY BLOOD: either he said not true, and therefore is not the truth; or else he had not power, to change the bread into his body, and the wine into his blood, and by consequence is not omnipotent, nor the true God. But he is God, and therefore he is essentially true and omnipotent. In effect, if God could create the world out of nothing, if our Saviour, at the marriage in Cana of Gallilee, could change water into wine, he can likewise change the bread into his body, and the wine into his blood. Therefore, the doctrine of the Calvinists, who deny the real presence of Christ's body and blood is manifestly false. We shall bring hereafter several examples of the like nature.

CONSIDERATION XV.

As I was searching to the bottom the credendas of the Protestants, I met with several paradoxes, altogether incredible, and inconsistent with common sense and reason. For example,

(1) Luth. de Serv Arbitr. tom. 2. fol. 466. Calvin, Inst. 1. 3. c. 23. n. 6. (2) St. Matth. 26. v. 26, 28.

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⁽¹⁾ Musculus in Loc. comm. page 28. (2) St. Math. 5. v. 22. (3) John v. 16. (4) St. Matthew 12. v. 32.

instance, the sin against the Holy Ghost. All sins therefore are not upon the level, as to the remission of them, nor as to their enormity; in fine, we read in the Proverbs, (1) 'The just man falls seven times, and riseth up again: but the wicked shall fall into mischief.' Some sins are by consequence, which do not strip us of habitual justice, and there are others, which do a linfer, that all sins are not equal; and by a necessary consequence, that that sect or religion ought to be rejected, which holds the contrary.

CONSIDERATION XVI.

According to the same sectaries, all good works are (2) sins: so that if their principles will likewise have all sins to be equal, every good work must have in itself the enormity of all sins whatsoever; by consequence, to pray to God is a crime of as black a die as blasphemy; to give an alms to a poor body is no better than robbing him of what he has; and to restore ill gotton goods to the right owner is as blameable as to keep them against his will.

CONSIDERATION XVII

To press the argument a little further, I would gladly know what any of their Parsons would advise a man to do, that should ask him, whether or not he were obliged in the last case above mentioned to restitution? If he answers in the affirmative, the unjust possessor may ask

(1) Prov. 24. v. 16. (2) Lutheran, chap. 3. Galtom. 5. fol. 3.

him again, whether it be a good work to restore another's goods? If he says that it is; the other may reply unto him; you hold that all good works are sins, and again that all sins are equal in themselves; so that, whether I restore or retain my neighbour's goods, it is all one, as to the guilt of sin; I will therefore keep for my own use and benefit what I hold to the prejudice of my neighbour. Upon a serious examination of these two points, I judged them to be equally impertinent and extravagant, as likewise the sects that teach them.

CONSIDERATION XVIII.

God is the sovereign sanctity; whence we must infer, he is infinitely removed from all sin, and hates it above all things. If this be so, it is not his will, nor his command, that we commit it; neither can it in any manner be imputed to him. It follows then, that God is neither the author nor the cause of sin, by willing, or suggesting, or effecting, or commanding, or working it; or by directing to it the impious designs of the wicked, as the Calvinists, (1) and as Luther (2) himself would have us believe

CONSIDERATION XIX.

I READ over and again with all possible attention several historians, as well political as ecclesiastical, as likewise the annals of a great

(1) Calvin Instit. 3. cap. 23. n. 7. 8. 9. De Æterna Dei Prædes, Opusc. pag. 906. Beza Expos. de la foi chez. Riv. 1560. chap. 2 & 3. (2) Luther de Servo Arbitr, tom. 2, fol. 429. 434. 445 many nations, to find, if, before the fifteenth century, there was any where mention made of the Lutheran and Calvinistic doctrine, or of the other sects of these our days. For the same end, I likewise perused a great many ancient writings and records of the memorable transactions that happened in each century, but without finding the least mark or footstep of them. This made me conclude, these religions were all new, and by consequence far short of being apostolical; since they were not left to us by our Saviour, nor by his apostles, but newly forged in the freakish heads of their authors; which gave me just reason to reject them.

CONSIDERATION XX.

IT came to my mind, how I read in my youth the book of a Calvinist, which he called a journal, wherein he attempted to prove, a long muster-roll of his own invention, that ever since our Saviour's time there were some in every age, that held the doctrine of Luther and Calvin. But his vain attempt had no influence on me, for the following reasons. In the first place, he will have the persons he places in his catalogue, to have held Calvin's opinion, as well So that he dubs them Lutheranas Luther's. He might as well have attempted Calvinists. to make the east and west-wind to blow from the same quarter; for it is matter of fact, that the faith of Luther, and that of Calvin, are no more to be reconciled, than the Lutherans and As therefore none of our sectaries Calvinists.

will own himself to be compounded of a Lutheran and a Calvinist, but pretends to be either a downright Calvinist, or a downright Lutheran. so those that fill the above mentioned catalogues cannot pass for Lutheran-Calvinists. is there the least colour of a reason, why the Calvinists should derive their pedigree from the list, any more than the Lutherans; or the Lutherans any more than the Calvinists. Nay the Anabaptists, and all the late spawn of sectaries, have as just reasons to put in their claim to it. It cannot therefore be inferred from any thing there related, that before Luther's or Calvin's days any man held, believed, or taught the doctrine of Luther or Calvin, or of the Lutherans or Calvinists of our days in its purity, (if I may say so) and full extent. Secondly, this same catalogue is wholly visionary. For the persons cited by this author, are according to his computation, true Lutheran-Calvinists, because he finds in their writings a word or two, or at most a proposition, which the Lutherans and Calvinists maintain at present. But, were this sufficient, he ought to have put upon the roll of Lutheran-Calvinists, Mahomet, Judas Iscariot, Arius, and all arch-heritics that ever rent the church of Christ; since all and every one of these have in some point or other held the same as the Lutherans and the Calvinists. Mahomet held, as they do, that there was but one God: Arius, that councils might err, and that the council of Nice had effectually erred, in condemning him: so that, at this rate of reasoning,

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CONSIDERATION XXI.

In running through all the heresies of past ages, I made for myself an historical abstract, incomparably better than this blundering catalogue. For I found that nearly all the articles of faith, which Lutherans and Calvinists maintain, were formerly taught by some arch-heretics

and condemned by the church; I do not mean that any of them taught all these articles in the manner they are taught by Luther and Calvin, (for there never was any such) but that some arch-heritics taught some of them, and that in But this can never be an argudifferent ages. ment with men of sense, that the Lutheran or Calvinistic doctrine had a being before Luther or Calvin. It only proves (and this indeed by a fair consequence) that the religion broached by Luther and Calvin, is a complication of diverse ancient condemned heresies somewhat resembling the beggar's coat, which he finds among the broker's, made up of party-coloured rags, and patches, with some new shreds of cloth, of a colour and quality altogether disproportioned.

CONSIDERATION XXII.

AFTER this I took into consideration, the true consideration, the true marks of the church of Christ, viz. that it is One, Holy, Catholic, and Apostolical. But not one of them could I find in the reformed, or, to give it its proper name, the deformed church: as for unity, there is nothing of it; for their adherents are at variance upon several of the chief articles of faith; and even those of the same denomination, are run into sentiments and opinions directly opposite. They are no less strangers to holiness, which as David (1) observes, directs us to 'flee from evil, and do the thing that is good;' whereas these religions are so far from teaching us to de

(1) Ps. 37. v. 27.

cline evil, by the observance of God's commandments, that on the contrary, they declare it a thing impossible to observe them: and instead of exhorting us to well doing, they teach us that good works (1) are not always helpful towards the gaining of salvation, and what is yet worse, they say that good works (2) are downright sins. Besides that they cannot name so much as one person of sanctity that was of They are equally at a loss how their religion. to prove their church catholic, or universal; for their faith has never been spread throughout the world, as the Roman has, according to that of the apostle, (3) 'Their sound went into all the earth, and their words unto the ends of the Add to this, that their religion cannot be traced back through every age; for before the year 1515, it was no where spoken of. And at this day, it is not known over the world. It has only nestled in some few provinces of Europe, which is the smallest part of the universe, compared with Africa, Asia, or America, where it is so far from being established, that it is not so much as mentioned, excepting a few corners, where the sectaries have gained a settlement. upon no other account but that of commerce. In fine, it cannot be apostolical, by reason that it was not founded by the apostles, nor is able to show a continual succession of its pastors, or its

(1) Luther de Servo Arbitr. tom. 2. fol. 453. (2) Luth. Adv. Ex ora. Antich. tom. 2. fol. 110. In. cop. 3. ad Gal. tom. 5. fol. 363. Confit. Ratio. tom. 2. fol. 26. Devotis fol. 281. (3) Rom. 10. v. 18.

C 2

doctrine, from those first planters of the church of Christ. On the other side, all these marks are shewed by all manner of proofs to be inherent in the Roman Catholic church. So that I had all the reason in the world to prefer it before any of the rest.

CONSIDERATION XXIII.

THEN I began to consider, how so many different people, provinces, and whole kingdoms turned from heathenism to christianity: I found it was done after an admirable manner, and that such a conversion could never have been effected without the Divine power and assistance, by reason of the many obstacles on the part of powerful emperors, kings, and tyrants; whose cruelty was to be undergone, and obstinacy to be surmounted: and chiefly by reason that the christian faith recommended to them things contrary to flesh and blood, and to the maxims of the world; and proposed to their belief sublime and hidden mysteries which the light of nature alone was not able to comprehend: and all this by preachers destitute of all human support. Upon a serious contemplation of those prodigious conversions, I began to think what that faith and religion was, and I soon discovered it to be the Roman Catholic Apostolic, which wrought these wonders by men of an apostolic spirit, sent by the chief bishops to preach the Our very adversaries will confess, that during the first five ages, there was no other religion to which nations were converted.

sixth age saw England converted by St Augustin, a monk, sent thither by St. Gregory, Pope. In the seventh, Germany embraced the faith by the preaching of St. Boniface, who received his mission from Pope Gregory III. St. Cyril, and St. Mathodius converted Moravia in the eighth. In the ninth, Hungary and Poland were converted by St. Alethert, St. Philigrim, and others. In the tenth, Bohemia and Muscovy; and long before this, Friezland by St. Boniface and St. Willibrord. In the eleventh, Pomerania, by St. Bruno. In the twelfth, Livonia, by St. Meinard, in Swedeland, by Nicholas Breakspear, who was afterwards advanced to the See of Rome. In the two last ages, a vast number of provinces, as well in the East as the West Indies, and a far greater tract of land than all Europe together, have been brought to the christian faith, which is no other than the Roman Catholic, and the number of converts there is daily on the increase. But after the strictest search I have been able to make, I have not so much as found one single pagan nation, that has embraced Lutheranism, Calvinism, or any of our new sects. All their proselytes, as far as I can learn, are loose and debauched Catholics, who have not in all appearance, any other motive for leaving the pale of the Roman Catholic church, than sensual pleasures and worldly satisfactions. From these premises, the most rational conclusion I was able to draw, was, that the Roman Catholic Apostolic religion ought to be shosen before any of our new-broached sects.

CONSIDERATION XXIV

THE foregoing consideration carried me on to this further remark: that God bestowed on all the apostles, and on all apostolical men, whom in former ages he chose and sent for the conversion of people and nations, the gift of extraordinary miracles according to that promise, recorded by St. Matthew, (1) 'Go,' said our Saviour to his disciples, 'preach—heal the sick, cleanse the lepers, raise the dead, cast out devils.' Of which promise we read the accomplishment in St. Mark's last words; 'And they went forth. and preached every where, the Lord working with them, and confirming the word with signs

following.

The master builders of our modern sects may, as long as they please, boast their mission from God, for the reforming of his church; they have never yet produced any of the aforesaid signs, nor wrought a miracle in confirmation of their doctrine or their mission, not so much as the cure of a lame dog, as a certain author tells How then could I believe that God had sent them, especially since our Saviour has forewarned us (2) . To beware of false prophets, which come in sheeps' cloathing,' having always in their mouths the Holy Scripture and the Gospel] 'but inwardly they are ravening wolves;' which is yet more evident, from their clashing with one another, and preaching inconsistent doctrines, as Luther and Calvin did. It being impossible for both of them to have taught the (1) Chap. 10. v. 7. 8. (2) Mat. 7. v. 15.

trutn, and by consequence to have received from God a commission to reform his church, since the one gives no better proof than the other of his commission. For which reason I judged, that neither of them was worthy to be believed.

CONSIDERATION XXV.

I LIKEWISE took a view of the lives and manners of the first reformers, and I compared them with those apostolic men who from paganism, brought the gentiles to the Roman Catholic faith. And there appeared as great a disproportion betwixt them as there is betwixt light and darkness, betwixt heaven and eaath. Those apostolic men were persons of eminent devotion. were closely united to God, endued with many singular virtues, were pious, sober, humble, and chaste; they despised the riches of the world, fled from pleasure, and had no other view than God's glory in the salvation of souls: as appears from the history of their lives, and from their writings. On the contrary, these pretended reformers were slaves to their bellies, and to carnal pleasures, apostates, perjurers, vowbreakers, proud and impious, and broached doctrine that flattered sense to a most shameful de-Their lives and writings bear witness to this charge: what mortal was ever more swelled with pride, arrogance, and presumption, than Luther, (1) and Calvin (2) who preferred them-

(1) Luther, cont. Reg. Angliæ, tom. 2. fol. 344, 347. Resp. ad Reg. Angli. fol. 498. Advers. Execra. fol. 93, 109. Ad Episc. fol. 305. (2) Calvin, Tract. de Reform Frcl. Opusc. p. 781. Episc. ad Melan. p. 108.

selves to all antiquity, and their sense of the holy scriptures, to that of all the saints and fathers of God's church? What author has ever sent abroad books so beastly, (1) and full of filth as Luther? Or so impious and blasphemous (2) as Calvin? They have both written in such a manner, that their very followers are now ashamed of them.

CONSIDERATION XXVI.

Another powerful inducement to the Roman Catholic Religion was this, that even in our days, great numbers, fired with a zeal of souls, undervaluing the conveniences of life, leaving friends and relations, renouncing the honours, dignities, and advantages of which they are in possession, or in a reasonable expectation, go cheerfully in quest of people to the furthest corners of the earth, that they may preach to them the gospel of Jesus Christ, instruct them in the principles of faith, and convert them to christianity, without any apprehension of the dangers incident to such long voyages, of the cruelty of tyrants, or of death itself, which they have reason to expect from the malice of a barbarous people, and with assurance they may be able to say, as St. Paul did, (3) 'I am in labours more abundant, in stripes above measure, in prisons more frequent, in death often.' But we never

(1) Adver. Pap. t. 7. fol. 451. Serm. de Mira. t. 3. fol. 119. In. 1. Cor. 7, tom. 5. fol. 111, 112. (2) Instit. l. 1. c. 14. n. 3. in cap. 17. Jo. v. 12. In. a. 3. ad Gal. Instit. l. 1. c. 13. n. 9, 23, 24. l. 2. c. 16. n. 12. l. 4. c. 14. n. 3. (3) 2 Cor. 11. v. 23.

find the like among the preachers of the other religions. And this obliged me to conclude, that those were full, these empty of the spirit of God; for (1) 'greater love hath no man than this, that a man lay down his life for his friends.'

CONSIDERATION XXVII.

AGAIN, I admired to see, among the Roman Catholics so many persons, who might live easy in the world, by reason of their plentiful estates, and all the conveniences that are used to wait upon illustrious families; not only young gentlemen and gentlewomen, but many others, descended of barons, counts, marquisses, and princes: I say, to see these trample on all the delights and pleasures of the world, and with such cheerful hearts, to press through a thousand obstacles, and immure themselves in austere and poor cloisters, and this upon no other motive than the love of God, and the securing of their salvation. Can any of the new religions show me a parallel to this? Or over and above that, among their ministers, you will hardly find one of a noble extraction, or of any considerable family above the vulgar. I say not this as if I pretended that God makes any distinction of persons; I know very well that our blessed Saviour made choice of simple ignorant fishermen for his apostles. I only infer, that for christians so courageously to leave the world as religious men and women do in the Roman church, they must certainly be influenced by an

(1) John 15. v. 13

xtraordinary grace of God, and animated with the true faith, in which such singular graces are bestowed upon them.

CONSIDERATION XXVIII.

I REMEMBER that in my youth I heard two Lutheran ministers discoursing, concerning a young man of an admirable disposition, with whom I was very well acquainted. If I am not mistaken, said one of the ministers to the other, this young man will never marry. The other made answer: He will do very well; for continency and celibacy is a great gift and a singular grace of God. I, who was then very young, and a Lutheran too, being amazed at this answer, I began thus to reason the matter with myself. Since our ministers style themselves reformers of the church, and preachers of the the pure gospel, and own that continency and celibacy is a great gift, and a singular grace of God; how comes it to pass, that God bestows not this singular grace on them; for you will seldom or never find that the ministers live unmarried? And how chances it, that this gift and grace is bestowed on so many Papists, whom we call idolators; for among them there are infinite numbers of religious men and women and ecclesiastics, that pass their lives in a strict observance of continency and chastity? Their religion must certainly be more acceptable to God, because no man can be (1) chaste, unless God give the grace. When I came to riper years, I very frequently had this in my

(1) Wisdom, 8. v. 21.

t Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/hvd.hnssxj in, Google-digitized / http://www.hathitrust.org/access use#pd-google thoughts; and it was one of the motives that inclined me to the Roman Catholic faith.

CONSIDERATION XXIX.

I READ several authors who had written against the Roman Catholic religion, and I could not but take notice, how in all their arguments they labour to prove, what Catholics do not deny, but, on the contrary, allow without any difficulty. But they hardly touch upon those points which the Catholics hold for articles of faith. For instance, they will bring you a multitude of texts from scripture, to prove i, that God only is to be adored, and honoured with divine worship; when Catholics are so far from denying it, that they believe it to be a sin of idolatry to pay divine worship to any creature whatever. Again they cite many places in scripture which make honorable mention of marriage. But what is all this to the purpose? Catholics condemn not marriage; so far from it, that they hold it in the number of the sacraments. Their doctrine, in this particular, amounts to no more than what St. Paul has taught them, (1) 'that he that giveth his virgin in marriage doth well, but he that giveth her not in marriage doth better.' Again, they speak much of our Saviour's merits, and of the satisfaction he has offered for our sins. But what then? Do not Catholics likewise teach, that our Saviour's merits are of infinite value, and that his satisfaction suffices for the sin of the whole

(1) 1 Cor. 7. v. 38.

CONSIDERATION XXX.

I OBSERVED not only in these authorities, but likewise in the sermons and discourses, both public and private, of other ministers, that their main talent lay in slandering and blackening the Roman Catholic church. And this alone was enough to persuade me they were but ill provided with arguments against her. For when men in the heat of their disputes, fling dirt at their adversaries, it is a certain sign their arguments

(1) 2 Epis. 1. v. 10. (2) Rom. 8. v. 17. (3) James, 2. v. 24, (4) 1 Cor. 13. v. 2.

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want an edge. Over and above that, calumnies are always made up of lies and forgeries. now is it possible by bare faced lies to come at Yet this is the very case of the Protestants: for instance, they will have the world to believe, that Catholics adore the saints, that they take the Pope for a God, that they put their hope and confidence more in their own merits, and in those of the saints, than in the merits of our Saviour Jesus Christ: and a thousand other stories, without any foundation but pure malice to support them. Now I could not think it rational to ground my faith upon palpable lies and calumnies: and for that reason, I resolved , to inform myself of the truth of things: and having happily found it, I rejected all these new sects, as so many impostures.

CONSIDERATION XXXI.

I REMEMBER, that being once present in my youth, at a dispute of school divinity which was held among the Calvinists, one of the audience, more knowing than the rest, proposed before all the company, in the person of a Catholic, an argument, which so gravelled the professor, that it quite silenced him for a time. Then, to get clear of it as well as he could, he told us that, being formerly in England, he had proposed this same difficulty to one of their doctors, who had no other answer to give him, than that no pertinent solution could be made of the argument, and by consequence that, in this point, no direct answer was to be given to Catholics; but

CONSIDERATION XXXII.

I REMARKED likewise another particular which gave me a most violent presumption of the falsity of the sects, that have seperated from the Roman Catholic church. Though they continually refer Catholics to the holy scripture; as for themselves, they treat it as they think fit. Sometimes they reject whole books of it, at other times they dress it out in a false translation, and all of them expound it to their own fancies, and make it chime to the suggestions of their private spirits. On the contrary, the Roman Catholics have all the same version, all make use of the same books, which the church has used for above thirteen hundred years; and they understand them not according to their own private lights, but according to the sense of the ancient fathers, and of the universal church, to which our blesssd Saviour refers us in these words, (1) 'If he neglect to hear the church, let him be to thee as an heathen and a publican.'

(1) Matth. 18. v. 17

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CONSIDERATION XXXIII.

THAT nothing might pass me without being examined, I attentively perused Luther's little catechism, which the Lutherans of Hungary make use of to this day. I carefully compared it with the catechism of the same Luther, printed at Wertemberg, in 1767. And I found that in several articles, it differed as much as could be from the first edition of the same catechism. printed at Wertemberg. I should never have imagined so great an alteration, had I not remarked how the pretended reformers of our days alter, as the fancy takes them, the articles of their religion; so that some are held in some countries, which are denied in others; some stifled in this age, which were broached in the last; and others broached in this, which were not so much as dreamed of in the last.

If any man questions what I say concerning these two catechisms, I desire that he would examine them; which may easily be done, since this catechism of Wertemberg, was reprinted in 1701, at Tirnua, in Hungary. On the contrary, in my travels through several Catholic provinces, I found no difference among them, as to articles of faith, but rather an exact confor-

mity.

CONSIDERATION XXXIV.

HAVING therefore met with so unaccountable a variety, as to matters of faith, among those that would be thought to follow the Ausburg confession, I resolved to read it with all possible D 2

I procured several editions, and attention. But I found them so those of different times. altered and inconsistent, that I was not able to discover which of them was the genuine; and no wonder, since the very professors of Lutheran universities are at variance about the matter. I laboured under this uncertainty, till I had the good fortune, when at Vienna, to be admitted one day, with a great many more, into the Emperor's library. Here, among other rarities, his Imperial Majesty's library-keeper shewed us the very original of this confession, which Melancthon, in 1530, presented to Charles V. at the Diet of Ausburg. It is so different from the other editions, that did they not bear the title, no man would take them for the confessions of Ausburg. From whence I inferred, that the religion of our Lutherans is not that of the Ausburg confession, but very different from it, and by consequence not worthy to be regarded. But why was I not contented at least with the original itself? Because it contained a great many lies and palpable contradictions, as Cardinal Pazman has clearly proved in his learned work, called Kasauz, from page 415 to 440.

CONSIDERATION XXXV.

Having very frequently meditated on those words of our Saviour, (1) 'Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is

(1) Matth. 7. v. 13, 14.

the gate and narrow is the way, which leadeth to life, and few there be that find it.' And (1) 'Strive to enter in at the strait gate.' I say, naving very frequently considered these words, I easily perceived the religions, contrary to that of the Roman Catholic, were not this strait gate which leadeth unto life: but that they were the wide gate that leadeth to destruction. cording to their doctrine, (2) there goes no more to the gaining of eternal life, than believing one's self predestined to glory and that he shall be saved. Now certainly this doctrine can never be reconciled with that of our blessed Saviour and his apostles. For when one asked Jesus Christ, (3) 'Good master, what good things shall I do that I may have eternal life? he answered, 'If thou will enter into life, keep the commandments.' Whereas our sectaries, had the question been put to them, would not have said, If thou wilt enter into life, keep the commandments, for this they judge impossible; but rather, If thou wilt enter into life, only believe that Jesus Christ has fulfilled for thee the commandments of God, the Father. The Jews, touched with St. Peter's sermon, asked, 'What shall we do?' (4) And St. Peter answered, 'Do penance;' as our Saviour himself had said before: (5) 'Except ye do penance. ye shall all likewise perish.' And St. Peter again,

⁽¹⁾ Luke 13. v. 24. (2) Calv. Instit. l. 3. c. 2. n. 16. & 24. Antid. Conc. Trid. in Sess. 6. cap. 13. 14. Beza Expos. de la Foi. ch. 8. con. 1. (3) Matth. 19. v. 16. 17. (4) Acts, 2. v. 37. 38. (5) Luke, 13. v. 3

that (6) 'every man shall receive his own re-(1) Acts 3. v. 19. (2) Matth. 3. v. 2. & 8. (3) Matth. 6. v. 14. 15. (4) Pet. 1. v. 10. (5) Rom. 2. v. 6. & 10. (6) 1 Cor. 3. v. 8.

peace to every man that worketh good;' and

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⁽¹⁾ Luke, 11. v. 14. (2) Dan. 4. v. 27. (3) 1 Cor. 6. v. 9. 10. (4) Capt. Bal. tom. 2. fol. 74. Cont. Catha. tom. 2. fol. v. 156. Pottilla in dou. 9. post Trin.

Generated at Wayne State University on 2021-02-03 04:19 GMT / http Public Domain, Google-digitized / http://www.hathitrust.ora/access · confess your faults one to another—confitem ini ergo alterutrum peccata vestra; but also very clearly from St. Matthew, 16. v. 19. and St. John, 20. v. 23. The reformers, to get clear of sacramental confession, instead of saying with St. James, 'confitemini ergo alterutrum peccata vestra; say, 'confitemini peccata vestra ad invicem—confess the sins you have committed against each other. St. Paul, (1) declares 'marriage is honorable in all—honorabile connubium in omnibus.' The reformers translate it, 'marriage is honorable among all—honorabile connubium inter omnes,' to give a sanction to the marriage of priests. Jesus Christ says, (2) 'come ye blessed of my Father, possess the kingdom, prepared for you from the foundation of the world, for I was hungry and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: &c.' Luther, in his translation, omits for; because he knew that Catholics proved, from hence, good works to be meritorious of eternal life. a great many other forgeries of the like nature, which convinced me that the heads of all our new sects taught not the way of God in truth, but that they tortured the holy Scripture, to make it speak their own private sense; and clipped it as they thought convenient. How, therefore, could I think it prudent to adhere to their religion?

CONSIDERATION XXXVII.

After this, I made a kind of scrutiny toward
(1) Heb. 13. v. 3. (2) Matth. 25. v. 34, 35.

(1) Matth. 7. v. 24, 25. (2) Matth. 16. v. 18.

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Original from HARVARD UNIVERSITY his faithful; (1) 'Tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.' For how can the faithful tell, or propose, a thing to a church invisible and no where to be found? If she was visible to all the faithful, her limits must have been extended by the apostles, after the ascension of Jesus Christ; pursuant to those orders he gave them, (2) 'go ye into all the world, and preach the gospel to every creature;' which they faithfully complied withal, as we learn from the same Evangelist. (3) 'And they went forth, and preached every where; the Lord working with them, and confirming the word with signs following.' Now since the apostles carried the faith on all sides, and that truth was preached through all the world, the chnrch was certainly universal, that is to say catholic; and, if universal, she was likewise one. For which reason, we are told (4) 'there shall be one fold.' (5) 'One body and one spirit.'

(6) And, if the church be one body and one spirit, she ought to have one head; therefore it was fit that Jesus Christ, when he ascended to heaven, should leave some one of his apostles, to be the visible head of his church. And who was this but St. Peter, to whom our Saviour said, (7) 'Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpreta-

⁽¹⁾ Matth. 18. v. 17. (2) Mark, 16. v. 15. (3) lbid. v. 20. (4) John, 16. v. 16. (5) Rom. 12. v. 4. (6) Ephes. 4. v. 4. (7) John, 1. v. 42.

tion a rock: and afterwards, (1) 'feed my lambs-feed my sheep: and, in another place, (2) 'and I say also unto thee, that thou art Peter, and, upon this rock, I will build my church. -and I will give unto thee the keys of the kingdom of heaven?' Peter therefore was constituted the head of the visible church, founded by Jesus Christ. And because Peter was not to live for ever, whereas the church was to continue to the world's end, according to that promise of our Saviour, (3) 'behold I am with you all days, even unto the end of the world, he was to have successors in his unlimited pastoral care, and in christian doctrine; and these were like wise to have theirs. From whence it follows. that the continual succession of pastors and doctrine is annexed to the true church of Jesus Christ. But because Peter and his successors could not preach in person to all the world, they were to have fellow labourers in this sacred ministry; for which reason, Christ (4) 'gave to his church, some apostles; and some prophets; and some evangelists; and some teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we come in the unity of the faith—unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight

(1) John, 21. v. 15, 16, 17. (2) Matth. 1. v. 18, 19. (3) Matth. 28. v. 20. (4) Ephes. 4. v. 11, 12 13, 14.

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⁽¹⁾ Ephes. 4. v. 24. (2) Rom. 1. v. 12. (3) Ibid. v. 8.

and of virgins. She teaches her children the way of holiness, to fly from evil and to do good; she is, therefore, holy: by consequence, she inherits the true faith and religion, and is the TRUE CHURCH of Jesus Christ. If she is the true, I infer she is the only church, and that no other has a title to our obedience.

CONSIDERATION XXXVIII.

LET it further be considered, that all the religions which are at variance with the Roman Catholic, in general and particular, are likewise, as to doctrine and points of faith, at variance among themselves.—They cannot then be one They were not preached by the aposchurch. tles, but were trumped up many ages after them; therefore, they are not apostolical. They have not obtained over the world, but only in a few provinces and those in Europe only; they cannot therefore pass for the Catholic, or universal, church: they cannot trace the succession of their pastors and their doctrine any higher than to Luther and Calvin; by consequence have not by the apostles a continual succession of They cannot their ministry or their doctrine. name one saint, who has been their follower; they do not teach us to fly from evil and to do good; but, on the contrary, they maintain that this is impossible, and nothing to the purpose. How, then, can they be reputed a holy church? And, since they have none of the marks of the true church of Christ, it follows that all of them, in general and in particular, are to be reiected.

CONSIDERATION XXXIX.

Ir often happens, that, in disputes between Roman Catholics and their adversaries, the question is not concerning the text of scripture, that is to say, whether the book out of which the text is taken be canonical, or whether the translation be good or faithful, but only concerning the true sense and meaning of the text. The Roman Catholics own it their own obligation to expound the scripture, according to the sense of the primitive church and the ancient fathers. The Protestants forge new interpretations, not only contrary to that of the primitive church. and of the ancient fathers, but also contrary to each other, according as their private spirits direct them. And in cases of this nature. I have often been at a stand and doubted for some time, which of those expositions and interpretations, it were best to follow. But upon mature deliberation, my reason dictated that the opposition of the Roman Catholics deserved the preference, as being more agreeable to that of the whole primitive church, and of the ancient holy fathers: first, because no man can doubt but the universal authority of the whole primitive church carries greater weight than the authority of a few particular persons, men of a later date; secondly, because the holy fathers, as for sanctity, for solidity of doctrine, and diligence in seeking after truth, were beyond comparison more to be admired than the volatile wits of our innovators, who, through want of an extensive

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CONSIDERATION XL.

Bur, to set the matter in its clearest light let us come to an example. These words of our blessed Saviour, 'Hoc est corpus meumthis is my body; the Roman Catholics understand in their proper and literal sense, because they were never otherwise understood by the ancient fathers, or the Catholic church. Protestants will not allow of this sense. then, the Lutherans understand them one way and the Calvinists another; and again the Zuinglians one way and the Arians another.

cach of these hath no other rule for his interpretation than the dictates of his private spirit. To which, therefore, of these private spirits could I most securely adhere? Which of their interpretations was I bound to receive? As I could not find that any of them had a better reason than the rest to make a choice; for truth, whatsoever its object be, is one, whereas falsehood wears several masks, and holds no intelligence with sincerity; to my thinking therefore it was much the best to follow, in this point, the doctrine of the Catholic Church, because it offered me the best security.

CONSIDERATION XLI.

For the more perfect discovery of the truth I sought after, I resolved to read the most celebrated authors of both parties; that I might be able to judge how far their doctrine agreed with that of the holy fathers of the primitive church, and whether in all points they agreed among And, therefore, it was that I pethemselves. rused a great many books, written by Roman Catholics of diverse nations, as well Spaniards, Italians, Flemish, and English, as Germans, Poles, and Hungarians; and the issue of the enquiry was, that I found a perfect harmony among them as to points of faith, and their deference for the ancient fathers. It was matter of admiration to me, that their school-men, who widely differed in opinion as to other subjects, should all as with one voice profess, maintain, and teach the very same as to what concerns the

articles of faith. I observed the like in the writings of the ancient holy fathers, though they lived and wrote in times and places very distant from one another; as Ignatius and Chrysostom at Antioch, Athanasius and Telesphorus Alexandria, Macalous and Cyril at Jerusalem, Proculus at Constantinople, Gregory and Basil in Cappadocia, Justin at Athens, Denis at Corinth, Ephrem in Syria, Cyprian, Optatus, and Augustin in Africa, Epiphanius in Ambrose in *Italy*, Irenæus in *France*, Odosius and Isidor in Spain, Bede in England, &c. But when I came to confront the writings of our new reformers, with the doctrine of the ancient fathers, I found them as opposite as east and west. In the next place, I examined what harmony these Protestant writers kept among themselves, but I clearly discovered they were mightily at jars about points of faith. It is not only the Lutherans that quarrel with the Calvinists; and the Calvinists with the Lutherans; and both of them with the Puritans, Arians, and Anabaptists; but even those of the same cloth are strangely at variance about their faith. The rigid Calvinists are of one persuasion, and the The Remonstrants more moderate of another. teach one thing, and the Anti-remonstrants teach the contrary. The Puritans maintain and teach what the Presbyterians will not allow. And as for the Lutherans, some things are held to be of faith, at Wertemberg; others, at Lantsberg; others, in Swedeland; others, in Hungary; others, in Brandenburg; and others, in Eng-

land. Besides, the Lutherans follow, in the age we now live in, a doctrine they were strangers to, in the foregoing age. They thought and believed one thing at the beginning of Lutheranism, and another thing in its progress. What account then should I be able to give at the last day, if, to so many great lights of the church, I preferred a handful of inconsiderable men, who had neither their learning, nor their virtue; and, over and above, divided among themselves? I therefore judged it best to set them all aside, and to keep to the fathers.

CONSIDERATION XLII.

Bur, though the holy fathers had been all sient, the very stones and remnants of antiquity spoke to me, and attested, and recommended the truth of the Roman Catholic faith. For, upon taking into consideration the old churches, the elections of kings and emperors, and the ceremonies used at their coronation, the ancient statutes of the Cæsars, and of many monarchs, the laws and customs of the most ancient universities, the conversion of nations to the faith of Christ, the inscriptions cut in marble, the histories and annals of all ages, from the birth of our Redeemer, all the memorable facts that have happened since the first promulgation of the Christian faith, the journals and calendars wherein are marked the illustrious actions of the saints, and the most solemn days in the year which are still in use among the Protestants themselves, as the Sundays called Quadragesima, Qvinquagesima, Sexagesima, Septuagesima,

Easter, Quasimodo, Jubilate, Cantate, Rogate, &c. All these things gave me clearly to understand that no other religion beside the Roman Catholic was ever firmly planted in the christian world. So that I had convincing reasons not to separate from antiquity, nor to adhere to any of these novelties that bear so fresh a date.

CONSIDERATION XLIII.

For near the space of seventeen hundred years, the Roman Catholic church has been attacked by Pagans and Gentiles, by cruel tyrants, by Mahometans, by schismatics, and innumerable heresics, without being worsted; and to this day she defends herself courageously. and invincibly, in a visible and flourishing con-Nay she is daily on the increase, and extends her limits wider and wider. On the contrary, so many heresies, and so many different sects, which appeared formidable for strength and power, and spread like many rapid torrents, have perished, disappeared, and quite vanished away. As, for instance, the heresies of the Manichees and Donatists, the Pelagians, the Iconoclasts, and a great many Now, what can I infer from hence, but that the Roman Catholic church was built by Jesus Christ upon a rock, and that it was of her our Saviour prophesied, when he said, (1) 'the gates of hell shall not prevail against it: but that all the sects have been built by men upon a sand, that the rain has fallen, the rivers have

(1) Matth. 16. v. 18.

Generated at Wayne State University on 2021-02-03 04:19 GWT / https Public Domain, Google-digitized / http://www.hathitrust.org/access_ overflowed, and the winds have risen; that they came upon those sects and overturned them, and made strange havock? And I may add, that they destroyed themselves; and that those of later growth will in time meet with the same fate: according to that principle of our blessed Saviour, (1) 'Every plant which my heavenly Futher hath not planted shall be rooted up.' For these reasons, I chose rather to take shelter in the house which was built upon a rock, than in that which was built on the sand, and threatened me with its approaching ruin.

CONSIDERATION XLIV.

I have frequently, with great attention, viewed the libraries of both Catholics and Protestants; and in those of the Catholics remarked three sorts of books, placed into many cells, or classes, of a considerable length; of which books I could not find the least appearance in the libraries of Protestants. The first class of these Catholic books had for its title, 'The Lives of Saints.' Great numbers there were of them of every state; among the rest, an infinity of holy virgins: there were also the histories of holy widows, bishops, hermits, religious of both sexes, martyrs, apostolical men, saintly kings, and other holy confessors; whose lives contained their admirable and heroic virtues, their innocence and godly conversation, their piety towards God and charity towards their neighbours, and all the perfections of a christian life.

(1) Matth. 16. v. 18.

The second class of these books were, what the Roman Catholics call, 'spiritual books;' which abound with solid doctrine concerning the exercise of our virtue and of christian perfection. They treated of the imitation of Jesus Christ, of the contempt and vanity of the world, of the love of God and our neighbour, of loving our enemies and pardoning injuries, of humility of heart, of perfect charity of angelical purity both of body and soul, of conformity to the will of God, of meditation on the four last things, of the enormity of sin, and of the practice of devotion and of all other virtues.

The third has for its title, 'Moral Divines;' who treated at large of the decalogue and divine laws, of the restitution of ill-gotten goods, of the reparation of damages done to a neighbour, of the use of the sacraments and the requisites to a due administration of them, and, in fine, of all things belonging to the direction of consciences.

As to the libraries of Protestants, I met with
(1) Matth. 7. v. 18. 20.

erated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle. lic Domain, Google-digitized / http://www.hathitrust.org/access use#pd-google nothing of this nature in their books. No lives of their saints,—because no saints in their com munion: no spiritual books—because their books have nothing conducive to christian perfection: nay, they are strangers to the very No imitation of Jesus-for they judge it is a thing impossible. No exercise of virtues nor of good works, which they think unnecessary for the gaining of salvation. Nothing of chastity and of conscience—the very name is hateful to them. Nothing of doing penancefor, according to them, there goes no more to the gaining of heaven than the believing that our Saviour has satisfied his heavenly Father for Nothing, in fine, of moral divinity for they hold that it is not possible to keep the commandments; that all sins are equally enormous; that the sins of the predestinate are not reputed sins in the sight of God; and that no man shall be damned, save only for the sin of infidelity. I might add many more particulars, which flesh and blood have suggested to them, and which never descended from the Father of Lights; so that they cannot be approved in the principles of a spiritual life, but, on the contrary, are the sources of an animal and brutal life, of a general depravation of manners, and of many inlets to the worst effects of libertinism and concupiscence.

CONSIDERATION XLV.

ILIMEWISE set their conventicles [those especially in which the confessions of Ausburg

Switzerland, Geneva, and England were first minted against the ancient General Councils of the Roman Catholic church. But what comparison could there be between light and darkness? The custom of the Roman Catholic church is, to invite to a general council, the bishops from all parts of the world, the most learned divines of every nation, the embassadors of emperors and kings; where matters are discussed with the greatest exactness and deliberation, decrees drawn up by unanimous consent upon the points in question, and these universally accepted by the faithful. The councils too are held for a considerable time, now and then for several years, to the end that matters may be more thoroughly examined and set in their clearest light; and by this means are so well fixed, as never after to be called in question. what can be said for those assemblies of the adverse party; for instance, for that of Ausburg, which gave birth to the confession of that name? The compilers of it were a small parcel of men. that had scarcely a tincture of theology; they sat about it with precipitation; and finished it in haste, and in a public ale-house too. A few Germans were all that assisted at it, without the concurrence of any single man from other nations; persons already sowered with prejudices, swelled with pride, and abandoned to a sensual and voluntuous life. A few towns and princes received it; and it has several times been altered and reformed. When I had well considered how things went on both sides, I thought it a

senerated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/ Public Domain, Google-digitized / http://www.hathitrust.org/access use#pd-google necessary piece of prudence, as to the regulating of my faith, rather to follow the judgment of Catholic councils, than the hasty resolutions of such tumultuous assemblies.

CONSIDERATION XLVI.

The conscience of Catholics and that of Protestants, was the subject of this consideration Conscience is an act of the understanding or reason, which dictates to us that a thing is lawful, or unlawfal; and, by consequence, that it is to be done, or left undone. So that conscience is the immediate and nearest rule of our will. Let us then consider those rules, which are recommended by Catholics, on the one hand, and by Protestants, on the other.

The Catholics give these.

1. It is our obligation to avoid sin, of what kind soever it be; and God has left it in the power of man's free will to sin, or not to sin.

2. Every mortal sin deserves everlasting torment; and any one sin, of that kind, is enough

to damn us.

S. A sin ought not to be committed upon any account; insomuch, that it were better a thousand times to die, than to fall into sin, were it ever so small.

4. We must give an account to God of the

least sin, though it be but an idle word.

5. A sin of injustice is incapable of receiving pardon, unless restitution be made, or at least

intended according to our power.

6. After the commission of a mortal sin, nothing remains but either hell or penance.

7. Every good action of super-natural order merits glory, and super-natural grace with its increase.

8. All our mortal sins must be confessed to a priest, having power to hear and to absolve us.

There are many other rules of the like nature.

Let us now consider those that arise from Protestant Doctrine.

1. The commandments of God are impossible. No man can keep them.

2. Every one must firmly believe that he is

predestined to be saved.

3. God imputes no sin to such as have this special faith.

4, No sin but that of infidelity damns a man.

5. Good works are not meritorious, in the sight of God, of eternal life.

6. There it no need of our doing penance for our sins, because Jesus Christ already by his blood and death has satisfied for us.

7. It is not in our power to avoid sin.

8. No one is obliged to confess his sins. Faith alone is sufficient to save us, &c.

Let any man now judge what conscience he is likely to frame out of these principles, towards the shunning of evil and doing good.

Generated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.han Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-goo Whereas the rules drawn from the Catholic doctrine have no other aim, and are evidently designed for practice. Upon the comparison, I was fully convinced, that, for the safety of my conscience, it would be best to follow the rules of Catholics and to beware of those of protestants.

CONSIDERATION XLVII.

Nothing so much displeased me in the ministers as their continual declaiming, in all their sermons, against the Catholics, and especially their scoffing of rites and ceremonies; while they wilfully dissembled those points, which are of the greatest importance in their own religion, and wherein the people's salvation is deeply concerned. As, that they are not really priests, since they have not the power to consecrate the Eucharist, nor to forgive sins, which are yet the main offices of priestly dignity. So that the people are shamefully deceived by these ministers, who make them to believe they receive, under the two species, the body and blood of Jesus Christ: when, for want of priestly power in their preachers, they receive him not, under either, but barely bread and wine without any addition whatsoever. They likewise persuade their followers that they teach nothing, but what the Primitive church and the holy Fathers held and taught; which is absolutely false, as they (1) know in their own con-

(1) Luther de Servo Arbitr. tom. 2. fol. 438. 480. In cap. 21. Genes. tom. 1. fol. 254. Cont. Reg. Angl. tom. 2. fol. 344, 347. Zuinglius, Declar. de Pecc. Originali. Calvin, Tract. de Reform Eccles. Opusc. p. 781.

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CONSIDERATION XLVIII.

In my conversation with Catholics, I observed their judgment as to bad, or loose, Catholics; that they looked upon all those as such, that neglected God's commandments, that took no care to do good works, that declined confession, that seldom assisted at the HOLY MASS or approached the sacrament of penance, that ran in pursuit of sensual pleasures, that observed not the days set apart for fasting, &c. Then I cast my eyes on the Protestants, and found that, all these things apart, persons might have the reputation of pious and fervent Protestants; I inferred that those Catholics, therefore, were at least as good as many Protestants; and I was confirmed in my opinion of what I had formerly learned, viz. that a bad Catholic makes an excellent Calvinist; a bad Calvinist makes an excellent Arian; and a bad Arian makes an excellent Mahometan.

CONSIDERATION XLIX.

What yet forwarded my conversion was the remark I had made, that no Catholic ever turned Protestant, in order to reform his morals, and lead a better life; but merely out of a love for worldly liberty, and that he might indulge his passions without restraint. For never did I see

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any religious, or priest, apostatize, that did not make it his first care to procure a wife. On the other side, I observed that those, who from Protestants returned to, or embraced, the Roman Catholic faith, became devout and fervent, zealous and exemplary; and that a great many of them renounced the world, on purpose to dedicate themselves entirely to God in some religious state. (1) 'even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.'

It likewise seemed very strange, that notwithstanding so many texts of scripture concerning the necessity and advantage of charity, hope, fear of God, alms, and other good works, the Protestants should yet teach that faith alone is sufficient to save us, though they meet with no such thing in the holy scriptures. For as we find this encomium of faith (2) that 'Abraham believed in God, and it was counted unto him for righteousness;' so we read, in commendation of hope, (3) 'great plagues remain for the ungodly; but whosoever putteth his trust in the Lord, mercy embraceth him on every side.' (4) 'thou art the Saviour of them, who put their trust in thee.' (5) 'Hope maketh not ashamed.' (6) 'And every man, that hath this hope in him, purifieth himself even as he is pure.

Of Charity. (7) 'her sins, which are many, are forgiven; for she loved much.' (8) 'for

⁽¹⁾ St Matth, 7. v. 17. (2) Rom. 4. v. 3. (3) Psalm 32. v, 11. (4) Psalm 17. v. 7, (5) Rom. 5. v. 5. (6) 1 St. John, 3. v. 3. (7) Luke, 7. v. 47, (8) Pet 4. v. 8,

Of the observance of God's commandments.
(1) 'If thou wilt enter into life, keep the commandments.'

Of other good works. (2) 'If thou doest well, shalt thou not be rewarded?' (3) 'all that are in the grave—shall come forth; they that have done good, unto the resurrection of life.' (4) 'come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. For I was hungry, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in, &c.'

Of Penance. (5) 'except ye do penance, ye

shall all likewise perish.

Of Mercy. (6) By mercy and truth, iniquity is purged. (7) Blessed are the merciful; for they shall obtain mercy.

Of Alms. (8) 'they deliver from all sin and death.' (9) 'give alms of such things as you have: and, behold! all things are clean unto you.'

Of pardoning injuries. (10) 'forgive, and ye shall be forgiven.' (11) 'for, if ye forgive men their trespasses, your heavenly Father will also forgive you.'

I therefore concluded, that my safest way was to embrace the doctrine of the Catholic church, which teaches indeed that faith is necessary to

(1) Matth. 19. v. 17. (2) Gen. 4. v. 7. (3) St. John, 5. v. 29. (4) St. Matth. 25. v. 24, 25, 26. (5) St. Luke, 13. v. 5. (6) Prov. 16. v. 6, (7) St. Matt 5. v. 7. (8) Tob. 4. v. 16. (9) St. Luke, 11. v. 6 (10) St. Luke, 6. v. 17. (11) St. Matth. 6, v. 14.

salvation, but yet excludes not hope, nor charity, nor other good works. For, as St. Paul teaches, (1) 'now abideth faith, hope, charity, these three [virtues]; but the greatest of these is charity.' (2) 'And though I have all faith, [possible] so that I could remove mountains, and have not charity, I am nothing, &c.' Now if all these truths be unquestionable, as all must own they are, it follows that faith alone will never bring me to salvation; of course it is false to say that all good works are of no advantage towards this great end: and a more horrible mistake yet, to say they are all sins, and therefore not only useless to the business of salvation, but so many steps toward everlasting misery and damnation.

CONSIDERATION L

I OBSERVED how several Protestants, who had seemed for many years to be fixed in their persuasion, were converted toward the end of their days, and desired to die in the Roman Catholic faith. Now it is chiefly at the hour of death, that the soul opens its eyes into a clear prospect of things eternal. For my own part, I intended to live, as I should wish to die. And for that reason, I came to a resolution to embrace immediately the Catholic faith; because death is as certain as its hour is uncertain. Besides that, the Catholics, to whom I spoke concerning my salvation, assured me that, if I were to be damned for embracing the Catholic faith,

(1) 2 Cor. 13. v. 23. (2) Ibid. v. 2.

they were ready to answer for me at the Day of Judgment, and to take my damnation upon themselves: an assurance I could never extort from the ministers of any sect, in case I should live and die in their religion. From whence I inferred, the Roman Catholic faith was built upon a better foundation, than any of those sects that have divided from it.

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THE

CONCLUSION.

or,

A Review of the motives and reasons why the Roman Catholic Faith ought to be chosen and embraced, in preference to all the other religions, at this day in Christendom.

TO THE SECTARIES.

THINK not, my dear friends, that I rashly or meansiderately abandoned the errors of your party, to embrace the Roman Catholic faith out of any prospect of worldly advantage. No, it was purely out of a concern for my salvation, and after mature deliberation that I did it; as you may judge from these motives, which I shall sum up in a few words.

1. You pretend, you Lutherans and Calvinists, to establish an evangelical state. This seems to me as impossible, as for the east and west winds to blow from the same quarter. For, so

rated at Wayne State University on 2021-62-63 04:19 GMT / https://hdl.handle.net/2027/hvd.hns ic Domain, Google-digitized / http://www.hathitrust.org/access use#pd-google long as you hold several articles of faith in direct opposition to one another, I shall never be able to comprehend how the jarring doctrine of your two religions can hold intelligence with the gospel. Things, different from each other, can never square with any third; as we learn from the dictates of common sense.

2. If one of these two religions be conformable to the gospel and, by consequence, evangelical, [for example the Lutheran] it must have arguments on its side, which the Calvinist religion cannot equally make use of, to prove itself evangelical, and so on the other side. Now no such arguments were ever produced; what reason then could I have to profess myself a Lutheran rather than a Calvinist, or a Calvinist rather than a Lutheran; or, in fine, to believe the one party more evangelical than the other?

3. I have never been able to learn, upon what account the Lutherans alone call themselves evangelical; or why the Calvinists style themselves the reformed religion. Nor can it enter into my head, why the Anabaptists, the new Arians, and the Unitarians may not, with as good a grace, entitle themselves to the same appellation. For Lutherans and Calvinists have nothing to say in their own defence, but what these, with equal colour of reason, will plead in favour of their sects.

As therefore no better arguments appear to support the cause of Lutherans and Calvinists, than for that of the Anabaptists, the Arians, and of all those other sects, to which Lutherans

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Original from HARVARD UNIVERSITY and Calvinists deny the privelege of those newcoined titles; by a parity of reason, the Lutherans and Calvinists deserve not to be called evangelical, or the reformed religion, either in regard of the thing or of the denomination. So that I had just ground to reject these kinds of sects, as being built on weak foundations and equally of no account.

4. I knew for certain, as you yourselves confess, that a great many of those who lived and died in the Roman Catholic faith were saved; whereas you are wholly ignorant whether any one of your followers enjoy that state of happiness. I acted therefore the part of a prudent christian, when I took the sure way to heaven.

5. From hence also I inferred that the Roman Catholic was the true faith, because without faith it is impossible to please God. Therefore, since so many professors of the Roman Catholic faith have attained salvation, it must of necessity be the true and sanctifying faith.

6. I inferred again, that if the Roman Catholic was the true and sanctifying faith, all the religions must be false that oppose it. For there is but one true sanctifying faith, as there

is but one true God.

7. It is the judgment of Protestants as well as Catholics, that salvation may be had in the faith of the Roman church; but none, besides Protestants, are of opinion that it may be had in another religion. This, all Protestants of what denomination soever affirm of every individual sect; and Catholics as positively deny



it. Now, a thing agreed on by two opposite parties is unquestionably more certain, than what is affirmed by the one and denied by the other. As, therefore, I desired to go upon the surest grounds, I acted the part of a reasonable man, in preferring the Roman Catholic faith to all other religions.

8. Consulting what the holy Fathers of the primitive church have left us in their writings concerning faith, I found they praised, extolled and recommended no other than the Roman Catholic, and rejected and condemned all that separated from it; wherefore, I resolved to follow their prudent counsels and solid sentiments.

9. All the saints, we have had from the infancy of the church to these our days, lived in

the Roman Catholic church.

10. In defence of the truths deposited with this church, many thousand of martyrs gave their lives, and triumphed over death, although it attacked them with its sharpest torments.

11. All that ever fought against this church, in their separation from it, as Arius, Pelagius, Marcion, Macedonius, Mahomet, &c. with their followers, burn in the everlasting flames of hell Luther, Calvin, and the like innovators of these latter days, were equally Arch-Heretics; so that, to take them for my guides, was to run the risk of eternal damnation.

12. The faith of the church of Rome was that of St. Paul, as this apostle tells us, in his epistle to the Romans, chap. 1. v. 2. And why should I lose my time, in seeking any other faith than

senerated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handl Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-googl 13. Were I not, by the grace of God, fixed in the faith of the Roman Catholic church, these other religions would so perplex and puzzle my thoughts, in making a choice, that I could never be able to make it with any peace of mind: for I should always have reason to doubt, which, out of so many different religions, was the true and sanctifying faith.

14. In all other religions, there are found such incredible paradoxes, as can never be reconciled to the principles of right reason.

15. All the religions, which now oppose the Roman Catholic, are of NEW invention; insomuch that, before the year 1517, they were neither held, nor taught, nor followed by any man upon the whole face of the earth.

16. These new religions are no other than so many unwholesome compositions out of heresies from time to time condemned by the church of

God.

17. The Roman Catholic church is the only one, which retains the true marks of Jesus Christ; viz. that she is One, Holy, Apostolical, and Catholic or universal.

18. It is the only one religion, for which all nations renounced, and all renounce in these

very days, paganism and idolatry.

19. The heads of these new religions were never able to work the least miracle, in proof of their commission from Almighty God to reform his church.

20. On the contrary, they were a company

of libertines, vow-breakers, apostates, impious blasphemers, and men of no account.

21. The adherents of these religions have rever laboured in the conversion of idolaters, but enly in making proselytes of the worst of Catholics.

22. In the Roman Catholic religion, great numbers, of both sexes, of illustrious birth and of plentiful estates and fortunes, have frequently consecrated themselves to God's service, and passed their lives in voluntary poverty and in angelical purity. In the other religions, we find none distinguished by their birth and quality that put themselves in the rank of ministers: and, of these, it is a rarity to find one that embraces a life of continency: an evident proof that the necessity of gaining a livelihood s their only motive in taking to that state. Whereas, in the Roman Catholic religion, it is a love of God, a concern for their salvation, and a lively and true faith, which animates such numbers of devout persons, entirely to devote themselves to the service of Almighty God.

23. Continency, that singular gift of God, is not bestowed upon the Protestant ministers, as it is upon so many religious nen and women in the Roman Catholic religion; who, by the grace of God, live not only in a state of continency, but in that of pure virginity, without spot or

blemish.

24. Protestant writers, in most of their arguments against Catholics, encounter without an enemy: while they labour to overthrow that,

which nobody maintains against them. But they seldom touch upon any point of doctrine, which is really taught by Catholics; because their whole aim, in their invectives, is to create ar aversion to the Catholics in the hearts of those they have debauched from the church of Christ.

25. The arms of Protestants, against the Catholics, are calumnies, foul language, and barefaced lies; without any one solid argument to

support the charge.

26. Neither can they answer Catholic arguments; but, by some evasion, elude the force of them: and, whensoever they are at a loss, their whole business is to get out of the question, as well as they can, and to leap directly into some other point of controversy; so that it is next to

impossible to keep them to a point.

27. The followers of these new religions interpret the holy scriptures, as the freak takes them in the head; and lop off from the Canon what BOOKS they please! Nay, there is not an illiterate individual among them, though he be ever so great a blunder-head, but makes himself his own expositor. Whereas, among the Catholics the canonical books are every where the same—the same exposition, the same sense, and the same version.

28. Those of the new religions are strangely divided among themselves upon points of fai.h; and even those of the same form [the Lutherans for instance] clash one against another in the articles of their belief, and in the very Cate-thisms which they teach their children.

G 2

29. The editions of the AUSBURG CONFESSION, which the Lutherans look upon as the foundation of their religion, VARY from each other, and very widely differ from the original

30. These new religions open a large and spacious way to a general dissolution of manners, and to all the wild pursuits of sensualists and libertines; in open contradiction to our blessed Saviour, who has declared the way to heaven to be very strait.

31. The assertors of these religions make their funcy their rule in expounding the holy scripture; they clip off several words and texts, and lengthen out others, and change and falsify

them as they judge expedient.

32. They have no succession of their doctrine or their ministers from the time of the apostles.

33. There is no harmony among them, with regard to the expositions of the holy scriptures.

34. All the monuments of antiquity, and all ancient writings, demonstrate the Roman Catholic religion to be the *only* one, which was founded, established, and confirmed in Christendom.

35. Though the church of Rome, from her infancy to these our days, has been attacked by tyrants, idolaters, pagans, and heretics, she has always remained, and still remains, invincible whereas so many other religions have perished and disappeared.

56. Protestants teach not a doctrine helpful to perfection, or the practice of christian virtues. There is little or no instruction to be

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found among them upon points of morality, or the observance of God's commandments. But every thing is allowed to the desires and concupiscence of deprayed nature.

57. The assemblies of the sectaries, even those that hammered out the confessions of faith for the new religions, can never be admitted into a competition, for doctrine, sanctity, or the concourse of various nations, with the general

councils of the Roman Catholic church; nor with the Fathers who assisted at them.

38. The principles, which Protestants go upon, are not at all calculated for the forming of

a good conscience, worthy of a christian.

39. Their parsons have always in their mouths nothing but calumnies, contrived to bring the Catholic religion into contempt. They varnish over the dangerous maxims of their own religion, and every thing that tends to the perdition of those souls that are guided by them.

40. Harmony as to Faith, subsists among Catholics; whereas, among the reformers, their opinions are as opposite as east and west.

41. No Catholics go over to other religions with a purpose to live more piously; but, on

the contrary, to live more at large.

42. The scripture, in several places, gives us plainly to understand that hope, charity, penance, alms, and other works of mercy, are meritorious of eternal life; which our pretended reformers deny, upon this false principle that faith alone sufficeth.

43. It often happens that Protestants, who

have been the most perverse in their life time, desire to DIE, and do effectually die, in the faith af the Roman Catholics: but, we do not find that any Catholic desires to make his exit

in any other religion.

Lastly. I must own, it has always given me great offence that the ministers of all these sects. though they highly extol the merits and satisfaction of Jesus Christ, do yet neglect to exhort their people to an *imitation* of his life; and even give them occasion to be heedless in these great duties of avoiding sin, of doing penance for sins committed, and of applying themselves to the practice of virtue and good works, by rivetting in their memory this pernicious error, that our Saviour has, by his death, so abundantly satisfied for our sins and purchased heaven for us, that ALL we have to do, is—to believe in him. So that, from the passion, death, and satisfaction of Jesus Christ, these poor deluded people take occasion to include themselves in their criminal excesses. But the on-THODOX FAITH teaches us that, notwithstanding the passion and death of the Son of God be of themselves more than sufficient to cancel all the sins of men, and that his merits are of infinite value, our Saviour will yet have us to apply the fruits of them to ourselves, by imitating his virtues, and co-operating with his dolorous passion, in declining evil and doing good. Jesus Christ came into the world upon a double design: first—to satisfy for our sins and to deliver us from eternal damnation; secondly—to

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give us a most perfect pattern of all virtues, and to inspire us with a desire to copy them in our lives: as he has told us, in these words, (1) 'I have given you an example; that ye should do, as I have done to you. (2) 'Learn of me, for I am meek and lowly of heart.' We are also informed, by St. Peter, (3) that 'Christ suffered for us, leaving us an example that we should they have the example.

follow his steps."

And now, I address myself to you, my once fellow members in religion, and still my dear relations, friends, and countrymen, and I conjure you, by the five wounds of Jesus Christ, by his most precious blood, the price of our redemption, and by the concern you ought to have for the eternal welfare of your souls, not to quit a certain way to heaven for an uncertain. Consider seriously what that faith was, which your ancestors professed; and which the first christians of your nation, upon leaving paganism em-Consider, in what religion those great Saints lived, whom you own for such. seriously these *motives* of my conversion, which I offer you with a heart that is full of a most sincere affection. Return to the way of your fathers, to the path of the Saints, to the religion which has stood for so many ages, and been confirmed, maintained, and watered with the blood of so many martyrs: a religion, which all the ancient Fathers of the primitive church asserted and approved: a religion, against which, as our

⁽¹⁾ St. John, 13. v. 15. (2) St. Matth. 11. v. 29. (3) 1 Peter, 2. v. 21

"Every plant, which my heavenly Father has not planted, shall be rooted up." 15. v. 13.

(1) St. Matth. 16. v. 26.

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Valuable Papers

Annexed to these Motives.

First—the Decision of the Protestant University of Helmstadt, in favour of the Roman Catholic religion.

SECOND—copies of two Papers, written by the late King, CHARLES II.

THIRD—a copy of a Paper, written by the late Dutchess of York.

THE POST-BOY.

London, July 1, ---

There being two Mails due from Holland, and the foreign news, that came in with the last, being by this time exhausted, we shall take this opportunity to communicate to the public the following remarkable piece which has given just offence to most of the Protestants abroad.

DECISION of the Faculty of Divinity of Helmstadt, (a famous Lutheran University, in the Dutchy of Brunswick) of the question, propounded on occasion of the marriage of the Princess of Wolfembuttel with Charles III. King of Spain.

The said Question was propounded in these terms

Whether a Protestant Princess, destined to marry a Catholic Prince, may, with a safe conscience, embrace the Catholic religion?'

ted at Wayne State University on 2021-02-03 04:19 G Domain, Google-digitized / http://www.hathitrust APFIRMATIVE: for these three reasons."

" First—because the Catholics are, at the bottom, of the same religion with us; and have the necessary faith to know God in order to salvation. For the foundation of religion and christian life is, the belief of God, the Father, our creator; of God, the Son, the Messiah who had been promised and has delivered us from sin, death, the devil, and hell; and of the Holy Ghost, who enlight-We must also admit the Ten Commandments of God, which teach us our duty to God and to our neighbours; the Lord's Prayer, which instructs us how to pray; the practice of the sacraments of Baptism and the Lord's supper, according to Christ's institution and com-Moreover, we must acknowledge the power of the keys, and believe, with them, that God has given in the church, to the apostles and their successors in the apostolical functions, the authority of declaring to the penitent that their sins are forgiven; and to denounce to the impenitent God's hatred against them; and so, either to remit or retain sins: therefore, we sometimes repair to the confession-chair to receive absolution of our sins."

"Whoever believes all this, and squares his actions by his belief, is in no fundamental error; and being a christian, and a child of God, and desirous to attain the inheritance of eternal life, he may live and die in that condi-

tion."

"All these articles of faith are the abridgment of the christian doctrine, which is expounded in the writings of prophets and apostles; and are contained in the little Catechism, divided into six parts, viz. The Creed, the

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Lord's prayer, our Saviour's words concerning Baptism. the Lord's supper, and the vocation of ministers. catechism is common with us and the Roman Catholics; and, when they have a mind to instruct any body in the christian faith, those are the articles they teach and press, us the necessary points to become a christian, and have a share of salvation: as may be seen by the Roman catechisms of Canisius and Volusius, and the catechism lately printed at Hildeshim; wherefore the authors of the confession of Augsburg say, in the preface, that all christians, both Catholics and Protestant, fight together under Jesus Christ; and, a little lower, they affirm that our Pro-*estant religion is not contrary to the christian religion, nor even to the Roman Catholic; and this will be acknowledged, say they, by consulting the writings of the fathers. Which is so true, that, we firmly and confidently believe, persons of undoubted probity and piety are found in the Roman Monasteries."

"Secondly—another ground of religion is the belief of God's being a just judge, who rewards virtue and pusishes sin; than which belief no other motive is more conducive to direct us from wicked acts: according to what the apostle says, in the 11th chapter of the epistle to the Hebrews, v. 6. 'for he that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him.' The Catholics do not differ from us as to the belief of this article."

"Neither can it be deemed, that the Roman church is not a true Church; wherein the ministry of God's word and the use of sacraments subsist. For if it were no more, or had not been a true church, all its members would be in a state of damnation, and irrecoverably lost, which none among us dare to advance. Nay, Melancthon himself has maintained that the Roman church did not cease being the true church, because the word of God was sufficiently taught in divers parts of the catechism, which contains the Ten Commandments, the Creed, and the Lords Prayer; and in the service of Bapasm; or, in the Epistles and Gospels that are read on

Sundays. The author of that book is John Sambectus, and the late duke Augustus, of glorious memory, esteemed it to that degree, that he made some alterations in it, out of common places of John Haflenresser, a famous divine of Tubinge; which work is looked upon as orthodox, and as such is read all over Sweden and in the universities."

" Thirdly—both the Catholic and Protestant churches believe, and publicly profess in the pulpit and in writing, that the name of JESUS is the only name, in which man may hope, and whereby they may obtain salvation; and that man is not justified by the works of the law, that he is not justified, barely by the performance of the law, but by God's mercy, and the satisfaction of our Lord, JESUS CHRIST, given us. This is the doctrine of the Catholic church, as has been observed by the virtuous Abbot, lately deceased at Doesburg, in the preface of his abridgment of the rules of faith: 'the church believes,' says he 'and did ever teach that no person, since the creation of the world, did ever attain salvation but by Jesus Christ, who is a mediator between God and man: according to what is written in the Acts of the apostles, chapter 4. v. 12. and as the council of Trent has acknowledged it."

"The same christian assembly, (the council of Trent) teaches that the beginning of justification ought necessarily to proceed from God, and his preventing grace; that is, from the vocation whereby God calls us, without any respect to our own merits. They teach also that neither faith nor good works do merit justification; and that we are taught to believe, sins never will nor ever were forgiven but through the mercy and grace of God, and the

will of Jesus Christ."

"Our doctors have been obliged to own that the books, entitled Hortus Anime—the garden of the soul; and the rituals, of Mentz, Triers, and Cologne, prove that the Catholics, who are at the point of death, are exhorted not to put any confidence in their own merits or other means of salvation, but solely to repose all their

trust in Jesus Christ. We might urge the forcibleness of the proofs that are drawn out of all these books; but we shall only quote the Ritual of Mentz, printed in the year 1699. This is the exhortation it prescribes for dying persons, to whom the extreme unction is administered. Your merits, and the merits of all mankind, are too inconsiderable for you to seek in them your comfort and the hope of your salvation: since, therefore, we acknowledge the imperfection of our merits, we put our trust in the merits of our Saviour, Jesus Christ, whom God has given to the world, in his love truly divine. Wherefore, place your hope in that merciful and gracious God.' After the sick body has received the extreme unction, they add, ' place your comfort in the eternal God, who is disposed to shew mercy to you, and gives you strength to resist all the onsets of sin and the devil; and no doubt but God will easily drown your sins in the multitude of the precious merits of Jesus Christ. It is by that Saviour you shall be rescued from sin and the devil, and your soul shall be truly saved."

"In another catechism, the Roman Catholics direct a dying person to use this prayer: 'And in case I should for the future live a holy life, but it should be your will that I should die, I had still rather die now, according to your sacred will, and forego the good works I might make if I lived longer.' Among other directions for prayers, which may be suggested to sick persons, this is found, by way of questions and answers. 'You desire that God should use you rather with mercy than justice, and that he deal with you not according to your merits, but according to his infinite mercy;' the sick body answers, 'I will.' Do you not believe that you cannot be saved, but by the precious death of Jesus Christ alone?' The sick

body answers, 'I believe it."

"It is evident that these Catholic exhortations are grounded in this truth. No body is purified and delivered from his sins, but by the mercy of God and the merits of Jesus Christ: which, however, does not exclude good works, or the observance of God's precepts, as if good



works, though united to the preceding merits of Jesus Christ, were of no use towards eternal salvation. For no man can assert the unprofitableness of good works, without contradicting the holy scripture."

"We read in St. Matthew, (chap. xix. v. 17.) 'if thou wilt enter into life, keep the commandments.' And (chap. vii. v. 21.) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father who is in heaven.' And St. James, in his epistle, that Abraham was justified by his works. And, if any body should not look upon this text as canonical, let him hear what, a long time before, Daniel said to Nebuchadnezzar, (Daniel, c. iv. v. 27.) 'O King, let my counsel be acceptable unto thee; and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor.' Is not the giving of alms a good work? And, if good works avail nothing, why does St. John, at the coming out of the desert, cry aloud, 'Repent?' Why does Jesus Christ say that, in order to be saved, a man must love God and his neighbour? Reason itself teaches us that a profligate sinner does not deserve the forgiveness of his sins, unless he abhor them, strike his breast, and excite himself to contrition, whatever confidence he may have in the merits of Jesus Christ,"

"We are therefore convinced that, in these things, the Roman Catholics agree with the Protestants; and, if there be any dispute between them, it is only about

words,"

"Having demonstrated that the foundation of religion subsists in the Roman Catholic church, so that one may be orthodox, and live and die well and obtain salvation in IT; it is easy to decide the question propounded."

"The most serene princess of Wolfembuttel may, in consideration of her marriage, embrace the Catholic religion; especially, considering first that she did not offend herself, nor has negotiated to be chosen; and that it is unquestionable that divine providence has led her into that match. Secondly, that the said alliance will be most

advantageous, not only to the dutchy of Brunswick, but also to the whole Protestant church; and may serve to procure the peace of all the churches, so ardently wished for."

"Care only ought to be taken, that she make no formal abjuration; and that difficult and intricate points of controversy be not imposed upon her as articles of faith. It will be sufficient to give her plain instructions." .

Several objections may be made to this our answer, which **however wi**ll appear to be groundless."

FIRST OBJECTION.

"The Roman Catholic religion requires the performance of human ordinance."

ANSWER.

"The Roman Catholics teach, that divine and apostolic traditions, that is the doctrine which is not contained in the holy scripture, and which nevertheless proceeds from Jesus Christ and his apostles, ought to be received with the same respect as the written words of God: which we likewise acknowledge: and the only dispute about that matter, between them and us, is, whether such and such traditions come from God or the apostles. As to human traditions, the Catholics are of the same opinion with us."

SECOND OBJECTION.

"The Catholics enjoin the invocation of saints, when God alone is to be invoked."

ANSWER.

"The council of Trent does not say it should be done, but only that it is good and profitable to do it. Nor will any good christian refuse to invoke them, when he considers that no other power is ascribed to them, but only to pray for us; and that the Greek church, for fourteen ages past, has practiced this invocation, which, thus explained, does not in the least derogate from God's honour,

THIRD OBJECTION.

"A Roman Catholic must believe purgatory of which H 2

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"If purgatory be understood a purging of the souls that have departed this life from the sins that stuck by them, several doctors of the church believed the same"

FOURTH OBJECTION.

"Several coremonies, that are performed at Mass, give offence."

ANSWER.

"To those only who are ignorant of what those ceremonies signify; for there is no one of them but has a good reputation, touching which, amongst many others, one may consult the catechism of Hildeshiem, page 45, and seq. As for the rest, the Mass is a figure and representation of the most bitter passion and death of Jesus Christ.'

FIFTH OBJECTION.

"The Roman Catholics are forbid the use of the blessed cup in the sacrament."

ANSWER.

"As men's incredulity does not take away God's promises, so the privation of the cup cannot be imputed to the laics, since it is not their fault; but it is rather to be believed that, if they approach the Lord's table with a contrite heart and confidence, they become partakers of the body and blood of Christ, as well as the Protestants; so that, among the Catholics, the priest receives no more than a laic. In short, it must be acknowledged that there is no where any precept for granting the cup to the laics, which belonged to the apostles and priests only, as plainly appears from the 26th chapter of St. Matth. where they were all (viz. the apostles) ordered to drink of it; which shows how the text of St. Mark, (chap. 14. 'they all drank it') is to be understood."

SIXTH OBJECTION.

"The Roman Catholics are obliged to believe seven sacraments, although there be but two."

ANSWER.

"The etymology of the word sacrament is not found in

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scripture, nor whether there be but two or seven. Thus the confession of Augsburg reckons, sometimes two only, and sometimes three by adding the absolution to the Lord's supper, and Baptism; which the Roman Catholics acknowledge to be the principal. In like manner, the Protestants own that there are in scripture more than two or three secret signs of mysteries; for without doubt, when the Roman Catholics make their imposition of hands and matrimony, they ground themselves on what we read in the Acts of the apostles—that the Holy Ghost did confirm them in the faith, on the day of Pentecost; and on what St. Paul says, in the epistle to the Ephesians, chsp. 5. v. 32. "this is a great mystery."

THE CONCLUSION.

"We are ever ready to answer other objections, either in writing or by word of mouth; though it is chiefly to be observed, that the controversies that are between us and the Roman Catholics do not concern the princess of Wolfembuttel, whose only business is, to continue in the simplicity of faith, which is best. The rest belongs to the divines, among whom there are those, in both persuasions, whose eyes God has opened so, that they clearly perceive the distance between them is not so great, as is commonly said. To this purpose, that, which the truly learned Philip Melancthon said, in his judgment of the modern controversies, addressed to Francis I. (Part IV. p. 34.) deserves particular observation. 'In short,' says he, it is an easy matter to put an end to all disputes; and I hope that those who are pious and fear God will agree in all things. God grant they may and that the present decision may conduce to the glory of his name, and the eternal welfare of these families, pursuant to the will of Jesus Christ, our common Saviour."

" These are the wishes of all the professors of divi-

" nity, of the University of Helmstadt, April 28,

4 1707."



THE FIRST PAPER.

THE discourse we had the other day, I hope, satisfied you in the main that Christ can have but one church here upon earth; and I believe that it is as visible, as that the scripture is in print, that none can be that church but, that which is called, the Roman Catholic church. I think you need not trouble yourself with entering inte that ocean of particular disputes, when the main and, in truth, the only question is, where that church is which we profess to believe, One, Catholic, and apostolic. And it is not left to every fantastical man's head to believe as he pleases, but to THE CHURCH; to whom Christ left the power, upon earth, to govern us in matters of faith, and who made these creeds for our direction. It were a very irrational thing to make laws for a country, and to leave it to the inhabitants to be the interpreters and judges of those laws; for then every man will be his own judge, and, by consequence, no such thing as right or wrong. Can we, therefore, suppose that God Almighty would leave us at such uncertaintiy as to give us A RULE to go by, and leave every man to be his own judge? do ask any ingenuous man, whether it be not the same thing, to follow our own fancy, or, to interpret the scripture by it? I would have any man show me, whether the power of deciding matters of faith is given to every particular man? Christ left his power to his church, even to forgive sins, and left his spirit with them, which they exercised after his resurrection. First, by the apostles in the creed; and, many years after, by the council at Nice, where the creed was made which is called by that name. And, by the power which they had received from Christ, they were the judges even of the scripture itself, many years after the apostles, as to which books were canon-

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ical and which were not. And, if they had this power then, I desire to know how they came to lose it; and by what authority men separate themselves from that church? The only pretence, I ever heard of, was, because the church has failed in wresting and interpreting the scripture, contrary to the true sense and meaning of it; and that they have imposed Articles of Faith upon us which are not to be warranted by God's word. I desire to know, who is to be the judge of that; whether the whole church, the succession whereof has continued to this day, or particular men, who have raised schisms for their advantage?

This is a true copy af a Paper, I found in the strong box of the late King, my brother, written in his own hand.

JAMES R.

THE SECOND PAPER.

IT is a sad thing to consider what a world of heresies •re ept into this nation. Every man thinks himself as competent a judge of the scriptures as the very apostles themselves; and it is no wonder it should be so, since that part of the nation, which looks most like a church, dares not bring the true arguments against the other sects, for fear these should be turned against themselves, and they be confuted by their own arguments. The church of England (as it is called) would fain have thought that they are the judges in matters spiritual, and yet dare not say positively that there is no appeal from them; for, either, they must say they are infallible, (which they cannot pretend to be), or, confess that what they decide, in matters of conscience, is no further to be followed than it agrees with every man's private judgment. If Christ dia leave A CHURCH here upon earth, and we were all of that church once, how, and by what authority, did we

separate from that church? If the power of interpreting scripture be in every man's brain, what need have we of a church, or church men? To what p irpose then did our Saviour, after he had given, to his disciples, power to bind and loose on earth, add to it, that he would be with them-even to the end of the world? These words were not spoken parabolically, or by way of figure. was then ascending into his glory, and left his power with his church, even to the end of the world. We have seen, for these hundred years past, the sad effects of denying to the church that power, in matters spiritual, with-What country can subsist in peace or quiet out appeal. where there is not a supreme judge, from whence there can be no appeal? Can there be any justice done, where the offenders are their own judges, and equal interpreters of the law with those that are appointed to administer justice? This is our case, here in England, concerning matters spiritual. For the Protestants are not of the church of England, as a true church from whence there can be no appeal, but because the discipline of that church is conformable, at the present, to their fancies; and, as soon as it shall contradict or vary from these, they are ready to embrace or join with the next congregation of people, whose discipline and worship agree with heir opinion at that time. So that, according to this doctrine, there is no other church, or interpreter of scripture, but that which lays in every man's giddy brain! I desire to know therefore of every serious considerer of these things whether the great work of our salvation ought to depend upon such a sandy foundation as this? Did Christ ever say to the civil magistrate, (much less to the people) that he would be with them to the end of the world? Or did he give THEM the power to forgive sins? St. Paul tells the Corinthians, ye are God's husbandry, and, ye are God's building; WE are labourers with God. shows who are labourers, and who are the husbands and building; and, in this whole chapter and in the preceding one, St, Paul takes great pains to set forth that they (the clergy) have the spirit of God, without which

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no man searcheth the deep things of God: and he concludeth the chapter with this verse—for who hath known the mi al of the Lord, that he may instruct him? But we have the mind of Christ. Now, if we do but consider in human probability and reason the powers Christ leaves to his church, in the gospel, and which St. Paul explains so distinctly afterwards, we cannot think that our Saviour said all these things to no purpose. And, pray consider on the other side, that those, who resist the truth and will not submit to his church, draw their arguments from implications and far-fetched interpretations, at the same time that they deny plain and positive words,; which is so great a disingenuity that it can hardly be thought they can believe themselves. Is there any other foundation of the Protestant church, but that if the civil magistrate please he may call such of the clergy, as he thinks fit for his turn at that time, and turn the church either to Presbytery, Independency, or whatever he pleases? This was the way of our pretended reformation, here in England; and, by the same rule and authority, it may be altered into as many more shapes and forms as there are fancies in men's heads.

This is a *true* copy of a Paper, written by the late King, my brother, in his own hand, and which I found in his closet.

JAMES R

A Copy of a Paper, written by the late Dutchess of York.

IT is so reasonable to expect that a person, always bred up in the church of England and as well instructed in the doctrine of it as the best divines and her capacity could make her, should be liable to many censures, for leaving that and making herself a member of the Roman Catholic church; to which, I confess, I was one of the

greatest enemies it ever had. And I choose, rather to endeavour to satisfy my friends by reading this paper, than to have the trouble to answer all the questions that may daily be asked me. And, first, I do protest in the presence of Almighty God, that no person, man or woman, directly or indirectly, ever said any thing to me, (since I came out of England) or used the least endeavour to make me change my religion. It is a blessing I wholly owe to Almighty God; and, I hope, the hearing of a prayer I daily made him, ever since I was in France and Where, seeing much of the devotion of the Catholics, (though I had very little myself) I made it my continual request to Almighty God, that, if I was not, I might before I died be in the TRUE religion. I did not in the least doubt but that I was so, and never had any manner of scruple, until November last; when, I read a book called 'the history of the Reformation, by Dr. Heylin,' which I had heard very much commended, and had been told, if ever I had any doubt in my religion, that would settle me. Instead of which I found it the description of the most horrid sacrileges in the world; and could find no reason why he left the church, but for three, the most abominable ones that were ever heard of First, Henry VIII. renounces the among christians. Pope's authority, because he would not give him leave to part with his wife, and marry another in her life time. Secondly, Edward VI. was a child and governed by his uncle, who made his estate out of church lands! thirdly, Queen Elizabeth, who, not being lawful heiress to the crown, could have no way to keep it but by renouncing a church, that could never suffer so unlawful a thing to be done by one of her children. I confess I cannot think the Holy Ghost could ever be in SUCH counsels; and, it is very strange that, if the bishops had no design (as they say) but restoring to us the doctrine of the primitive church, they should never think upon it till Henry VIII. made the breach, upon so unlawful a pretence. These scruples being raised, I began to consider the difference between the Catholics and us; and examined them, as well as I could, by the holy scripture, in which, though I do not pretend to be able to understand them, there are yet some things I found so easy, that I cannot but wonder I had been so long without finding them out; -as, the real presence in the blessed Sacrament; the infallibility of the church; confession; and praying for the dead. After this, I spoke severally to two of the best bishops, (1) we have in England, both of whom told me, there were many things in the Roman church which it were much to be wished we had kept, as confession which was no doubt commanded by God. That praying for the dead was one of the ancient things in christianity; that, for their parts, they did it daily though they would not own it; and, afterwards, pressing one of them very much upon the other points, he (2) told me that, if he had been bred a Catholic, he would not change his religion; but that being of another church, wherein he was sure were all things necessary to salvation, he thought it very ill to give scandal, by leaving that church wherein he had received his baptism.

All these discourses did but add to the desire I had to be a Catholic, and gave me the most terrible agonies in the world within myself. For all this, fearing to be rash in a matter of that weight, I did all I could to satisfy myself. I made it my daily prayer to God, to settle me in the right; and, so, went on Christmas-day to receive in the king's chapel: after which I was more troubled than ever, and could never be in quiet, till I had told my desire to a Catholic, who brought a priest to me, and that was the first, I ever did converse with, upon my word. The more I spoke to him, the more I was confirmed in the design; and as it is impossible for me to doubt of the words of our blessed Saviour, who says the holy Sacrament is his body and blood, so, I cannot believe that he, who is the author of all truth and who has promised to be with his CHURCH to the end of the world,

(1) Sheldon, A. B. Cant. and Blandford, Bishop of Worcester. (2) Blandford, Bishop of Worcester.

I am not able, nor if I were, would I enter into disputes with any body; I only, in short, say this for the changing of my religion, which, I take God to witness, I would never have done, if I had thought it possible to save my soul otherwise. I think I need not say, it is not any interest in this world leads me to it; as it will be plain enough to every body that I must lose all the friends and credit, I have here, by it. And I have very well weighed which I could best part with-my share in this world, or, in the next; and I thank God I found no difficulty in the choice.

My only prayer is, that the poor Catholics of this nation may not suffer, for my being of their religion: that God would but give me patience to bear them, and then send me any afflictions in this world, so that I may enjoy

a blessed eternity hereafter.

St. James' August 20, 1670.

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ROMAN

CATHOLIC PRINCIPLES,

- 1. The fruition of God and the remission of sins are not attainable by man, otherwise than in and by the merits of Jesus Christ; (1) who, gratis, purchased it for us.
- 2. These merits of Christ are not applied to us, (2) otherwise than by a right faith in Christ.
- 3. This faith is but one, (3) entire and conformable to its object; being divine revelations, to all of which (4) faith gives an undoubting assent.
- 4. These revelations contain many mysteries, transcending the natural reach of human wit or industry—wherefore,
- 5. It became the divine wisdom and goodness to provide man some way or means, (5) whereby he might arrive at the knowledge of these mysteries;—means, visible and apparent to all; means, (6) proportionable to the capacities of all; means, sure and certain to all.
- 6. This way or means is NOT the reading of scripture, interpreted according to the private reason, (7) or spirit, (8) of every disjunctive person, or nation in particular—but
 - 7. It is an attention and submission to the doctrine (9)
- (1) Ephes. 2. 8. 1 Cor. 15. 22. (2) Matth. 16. 16. Heb. 11. 6. (3) Ephes. 4. 5. &c. (4) Jam. 3. 10. Matth. 16. 16. (5) Isai. 35. 8. (6) Matth. 11. 25. (7) 2 Pet. 3. 16. Prov. 14. 12. Matth. 22. 29. (8) Prov. 12. 15. (9) Matth. 18. 17.

of the CATHOLIC or universal CHURCH, established by Christ for the instruction of all; (1) spread, for that end, throughout all nations; and visibly continued, in a succession of pastors and people, throughout all ages. From which church, (2) guided in truth and secured from errors in matters of faith, by the promised assistance of the Holy Ghost, (3) every one may and ought to learn (4) both, the right sense of scripture and all christian duties, respectively necessary to salvation.

- 8. This church—thus spread, thus guided, thus visible, continued in one uniform faith (5) and subordination of government—IS that self same, which is termed the Roman Catholic; the qualifications above mentioned, viz. unity, indeficiency, visibility, succession, and universality being applicable to no other church, or as sembly whatsoever.
- 9. From the testimony and authority of this church it is, that we received and believe the scriptures to be the word of god; and, as she can assuredly tell us (6) this or that book is God's word, so can she, with the like assurance, tell us also the true sense and meaning of it, in controverted points of faith. The same spirit that wrote the scripture, (7) enlighteneth her to understand both it, and all matters necessary to salvation—From these grounds, it follows,
- 10. All, (and only) divine revelations, delivered by God unto the church and proposed by her to be believed as such, are, and ought to be, esteemed Articles of Faith; and the contrary opinions, heresy—and
- (1) Psalm 2. 8. Isai. 2. 2. &c. Cap. 49. 6. Matth. 5. 14. (2) Isai. 59. 21. John, 16. 13. Ezek. 37. 26, Ephes. 5. 27. &c. 1 Tim. 3. 15. Matth. 16. 18. (3) Matth. 28. 20. John, 14. 16. (4) Deut. 17, 8. &c. Matth. 23. 2. (5) John, 10. 16. Rom. 15. 5. John, 17. 52. Philip, 2. 2. (6) Matth. 16. 18. 1 Tim. 3. 15. Matth. 18. 17. (7) Isai. 59. 21. John, 14. 17. Matth. 18. 17.

11. As an obstinate separation from the unity of the church, in known declared matters of faith, is formal heresy; so, a wilful separation from the visible unity of the same church, in matters of subordination and government, is formal schism. (1)

12. The church proposeth unto us matters of faith;—first and chiefly, by the Holy Scripture, in points plain and intelligible in it—secondly, (2) by definitions of General Councils, in points not sufficiently explained in scripture—thirdly, by (3) Apostolical Traditions, derived from Christ and his apostles to all succeeding ages.—fourthly, by her (4) Practice, Worship, and Ceremonies confirming her doctrine.

Of Spiritual and Temporal Authority.

GENERAL Councils, (which are the representative of the Church of God) have no commission from Christ to frame NEW matters of Faith, these being solely divine revelations; but only to explain, and ascertain unto us, what anciently was, and what now is, received as of faith in the church, upon debates and controversies arising about them. (5)—but,

- 2. It is no article of faith to believe that general councils cannot err, either in matter of fact or discipline, alterable by circumstances of time and place; or, in matters of speculation and civil policy, depending merely on human judgment or testimony.
- 3. If a general council (much less a papal consistory) should undertake to depose a king and absolve his subjects from their allegiance, no Catholic, as a Catholic, is bound to submit to such a decree—hence it follows,
 - 4. The subjects of one king may, lawfully and without
- (1) Tit. 3. 10. 1 Cor. 1. 10. Cap. 12. 25. (2) Acts, 15. 28. (3) 2 Thes. 2. 14. Cap. 3. 6. 2 Tim. 2, 2. (4) Jam. 2. 8. (5) Gal. 1. 7. 8. Deut. 17. 8. Matth. 18. 17. Luke, 10. 16. Heb. 13. 7. 17.

- 5. Catholics believe that the Bishop of Rome is the successor of St. Peter, (1) Vicar of Jesus Christ upon earth, and Head of the Catholic church; which church is therefore fitly styled Roman Catholic, being an universal body united under one visible head—nevertheless, (2)
- 6. It is no matter of faith to believe that the Pope is in himself infallible, separated from a general council, even in expounding the faith; by consequence, papal definitions or decrees, though ex Cathedra (as they term them) if taken exclusive of a general council, or universal acceptance of the church, oblige none, under pain of herery, to an interior assent.
- 7. Nor do Catholics, as Catholics, believe that the Pope hath any direct or indirect authority, over the temporal power and jurisdiction of princes. Hence, if the Pope should pretend to absolve his majesty's subjects from their allegiance, upon account of heresy or schism, persons under such a dispensation would be still bound in conscience to defend (2) their king and country, at the hazard of their lives and fortunes, even against the Pope himself, in case he should invade the nation.
- 8. And, as for problematical disputes or errors of particular divines, in this or any other matter whatsoever, the Catholic church is in no way responsible for them; nor are Catholics, as Catholics, justly punishable on their account—but,
- (1) Matth. 16. 18. 19. John, 21. 17. (2) Eph. 4. 11. &c. (3) 1 Pet. 2. 13. 17.

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- 9. As for the King-killing doctrine, or murder of princes excommunicated for heresy, it is contrary to the faith of the Catholic church; and it was expressly declared, in the general council of Constance, (1) that such doctrine is damnable and heretical; being contrary to the known laws of God and nature.
- 10. It is an article in the Catholic faith, to believe that no power on earth can license men to lie, forswear, perjure themselves, massacre their neighbours, or destroy their native country, on pretence of promoting the Catholic cause or religion. Furthermore, all pardons or dispensations, granted (or pretended to be granted) in order to any such ends or designs, have no other validity or effect than to add sacrilege and blasphemy to the above mentioned crimes.
- 11. The doctrine of equivocation, or mental reservation, however wrongfully imputed to the Catholic religion, is, notwithstanding, neither taught nor approved by the church, as any part of her belief. On the contrary (2) simplicity and godly sincerity are constantly recommended by her as truly christian virtues, necessary to the conservation of justice, truth, and common society.

On some particular controverted points of Faith.

- 1. EVERY Catholic is obliged to believe that, when a sinner repenteth him of his sins (3) from the bottom of his heart, and acknowledgeth his transgressions to God and to his ministers, (4) the dispensers of the mysteries of Christ, resolving to turn from his evil ways and bringing forth fruits worthy of penance, there is then (and not otherwise) an authority left by Christ to absolve such penitent sinner from his sin. This authority Christ gave his apostles, and their successors—the bishops and priests of the Catholic church, in these words; "Receive
- (1) Conc. Const. Sess. 15. (2) 2 Cor. 1. 12. (3) Ez. 18. 21. 2 Cor. 7. 10. Prov 28. 13. (4) Acts, 19. 18. 1 Cor. 4. 1. Jam 5, 16.

- 2. Though no creature whatsoever can make (1) condign satisfaction, either for the guilt of sin or the eternal pain due to it, (2) this satisfaction being proper to Christ, our Saviour, only; (3) yet penitent sinners, redeemed by Christ, may as members of Christ in some measure satisfy, by praying, fasting, alms-deeds, and other works of piety, for the temporal pain which, by the order of divine justice, sometimes remains due after the guilt of sin and eternal pains are (gratis) remitted. These penitential works are notwithstanding satisfactory no otherwise than as joined to that satisfaction, which Jesus made upon the cross; in virtue of which alone, all our good works find a grateful acceptance (4) in the sight of God.
- 3. Catholics hold there is a purgatory, that is to say, a place or state, where souls departed this life, with the remission of their sins, as to the eternal guilt or pain, yet obnoxious to some temporal punishment still remaining due, or not perfectly freed from the blemish of some venial (5) defects, (as idle words, &c. not liable to damnation) are (6) purged before their admittance into heaven, where nothing that is defiled (7) can enter—furthermore.
- 4. Catholics also hold that such souls, so detained in purgatory, being the living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow members here on earth. But where this place is-of what nature and quality the pains are—how long each soul is detained there-after what manner the suffrages made in their behalf are applied; (8) whether by way of satis-
- (1) Tit. 3. 5. (2) 2 Cor. 3. 5. (3) Acts, 26. 26. Jonas, 2. 5. &c. Psalms, 102. 9. &c. Daniel, 9. 3. Joel, 2. 12. Acts, 10. 4. (4) 1 Peter, 2. 5. Numb. 14. 20. &c. 2 Sam. 12. 13. &c. Pro. 24. 16. Matth. 12. 36. and c. 5. 22. 26. (6) Matth. 5. 26. 1 Cor. 3. 15. (7) Rev. 21. 27. (8) 1 Cor. 15 29r Coll. 1. 24. 2 Mac. 12. 42. &c. 1 John, 5. 16

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faction or intercession? &c. are questions, superfluous and impertinent as to faith.

- 5. No man, (1) though just, can merit either an increase of sanctity or happiness in this life, or eternal glory in the next, independent of the merit and passion of Christ; nevertheless, in and by the merits of Christ Jesus, (2) the good works of a good man, proceeding from grace and charity, are acceptable to God, so far, as to be through his goodness and sacred promise truly meritorious of eternal life.
- 6. It is an article of the Catholic faith, that in the most holy sacrament of the Eucharist, there is truly and really contained the body of Christ, (3) which was shed for the remission of sins; the substance of bread and wine being, by the powerful works of Christ, changed into the substance of his blessed body and blood, the species of accidents of bread and wine still remaining—thus
- 7. Christ is not present in this sacrament, according to his natural way of existence, that is, with extension of parts, in order to place, &c. but after a supernatural manner; one and the same in many places, and whole in every part of the symbols. This therefore is a real and substantial, yet sacramental, presence of Christ's body and blood, not exposed to the external senses, nor obnoxibus to corporeal contingencies
- 8. Neither is the body of Christ separated, in this holy sacrament, from his blood, or his blood from his body; or either or both disjoined from his soul and divinity: but all and the whole living Jesus (4) is entirely contained under one kind, is truly partaker of the whole sacrament and in no wise deprived either of the body or blood of Christ—true it is,
- (1) John, 15. 15, 16. (2) Matth. 16. 27. Cap. 5. 12. Cap. 10. 42. 2 Cor. 5. 10. 2 Tim. 4. 8. (3) Matth. 26. 26. Mark, 14. 22. Luke, 22. 10. 1 Cor. 11. 23. &c. Cap. 10. 16. (4) Job, 6. 48, 50, 51, 5°, 58. Acts, 2. 42.

- 9. Our Saviour, Jesus Christ, left unto us his body and blood, under two distinct species or kinds; in the doing of which he instituted, not only a sacrament but also a sacrifice; (1) a commemorative sacrifice, (2) distinctly showing his death, or bloody passion, until he come. For as the sacrifice of the cross was performed by a distinct effusion of blood, so is the same sacrifice commemorated in that of the altar, (3) by a distinctor of the symbols. Jesus therefore is here given, not only to us but for us: (4) and the church thereby enriched with a true, proper, and propitiatory sacrifice, usually termed MASS. (5)
- 10. Catholics renounce all divine worship and adoration of images or pictures. God only, we worship and adore; nevertheless, we make use of pictures and place them in churches and oratories to reduce our wandering thoughts and enliven our memories towards heavenly things. (6) And further, we allow a certain honour and veneration to the picture of Christ, or the virgin Mary, &c. beyond what is due to every prophane figure: not that we believe any divinity or virtue in the pictures themselves, for which they ought to be honoured, but because the honour given to pictures is referred to the prototype, or thing represented—in like manner,
- 11. There is a kind of honour and veneration respect ively due to the Bible, to the Cross, to the name of Jesus, to Churches, to the Sacraments, &c. as (7) things peculiarly appertaining to God; also to the glorified Saints in heaven, (8) as domestic friends of God; yea, to kings, magistrates, and superiors on earth, as the vice-gerents of God: to whom honour is given, (9) without any deroga-
- (1) Luke, 22. 19. &c. (2) 1 Cor. 11. 26. Heb. 13. 10. (4) Luke, 22. 19. (5) Mal. 1. Exod. 25. 18. 1 Kings, 9. 35. Numb. 21. 8. (6) Jos. 7. 6. Exod. 3. 5. Psalms, 99. 5. Phil. 2. 10. Acts, 19. 12. (7) Jos. 7. 6. Exod. 2. Psalms, 99. 5. Phil. 2. 10. Acts, 19. 12. Jo. 2. 20. (9) 1 Peter, 2. 17. Rom. 18. 17.

tion to the majesty of God, or that divine worship appropriated to him—furthermore,

12. Catholics believe, that the blessed Saints in heaven, replenished with charity, (1) pray for us, their fellow members here on earth; that they rejoice (2) at our conversion; that, seeing God, they see (3) and know in him all things suitable to their happy state; that, in our behalf (4) and for their sakes, he grants us many favours; that, therefore, it is good and profitable to desire their intercession; and that this manner of invocation is no more injurious to Christ, our Mediator, nor superabundant in itself, than it is for one christian to beg the prayers and assistance of another in this world. Notwithstandmg all which, Catholics are taught not to rely on the prayers of others, so as to neglect their own duty to God in imploring his divine mercy and goodness; in mortifying the deeds of the flesh; in despising the world; in (5) loving and serving God and their neighbours; in following the foot-steps of Christ, our Lord, who is the way, the truth, and the life: and to whom, with the Father and the Holy Ghost, one God, be all honour and glory for ever and ever. Amen.

(1) Rev. 5. 8. (2) 15. 7. (3) 1 Cor. 13. 12 Exod. 32. 13. 2 Chron. 6. 42. (5) Gal. 5. 6.

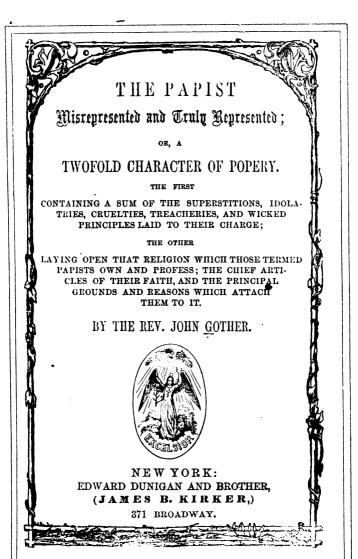
By the justly Celebrated

FENELON.

" On Church of Rome! oh sacred city! oh dear and common country of all true christians! In Jesus Christ. there is neither Greek, nor Scythian, nor Barbarian, nor Jew, nor Gentile; in thy bosom, they are as one people. all are citizens of Rome: and every Catholic is a Roman. Behold the mighty stem, which has been planted by the hand of Jesus Christ! Every branch, which is separated from it, fades, withers, and dies. Oh mother! whoever is a child of God, is also thy child: after the lapse of so many ages, thou art yet fruitful. Oh spouse! thou bring est forth children to thy husband, in every quarter of the globe; but whence is it that so many unnatural children now contemn their mother, arise up against her, and consider her as a cruel step-dame? Whence is it that her authority should give them such vain offence? shall the sacred bond of union, which should unite every one in a single flock, and make every minister as a single pastor; shall that be the pretext for a fatal dissention? Shall we produce those times, which will be the last, when the Son of Man shall hardly find faith upon the earth? Let us tremble, my dearest brethren, let us tremble, lest the reign of God, which we abuse, should be taken away from us, and be given to other nations who will bear the fruits. Let us tremble, let us humble ourselves, lest Jesus Chrsit carry elsewhere the torch of pure faith, and leave us in that gloomy darkness which our pride has deserved. Oh thurch! whence Peter will forever strengthen his brethren, let my right hand forget itself, if ever I forget thee! Let my tongue cleave to my mouth and be motionless, if thou be not, to the last breath of life, the principal object of my joy and my rejoicings."

The above is taken from his Ordinance, of the 9th of June, 1 which was the last act of his Apostolis ministry

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THE very numerous editions this work has gone through, sufficiently show how acceptable it has been to the public. Nothing indeed more useful could be devised, especially at the time it was first published, when uninformed prejudice had produced so many unfavourable impressions in the mind of every denomination of people, and animosity against the Catholic Religion had been raised to its highest pitch, by a constant misrepresentauon of its doctrines, and false accusations laid to its charge. Few men examined beyond report; and very few were acquainted with the genuine and real doctrines of the Catholic Church. Yet it is an undeniable fact, that the Catholic doctrine could not be attacked with any success but by misrepresentation, and that it wants only to be known, to obtain the suffrages of upright men, and to silence the most inveterate of its enemies. man was so proper for this task, as Mr. Gother, who had himself maintained alike those prejudices, in common with other Protestants, till, advanced in judgment, reason, and age, by a strict examination he found he had been de-The result was, his joining that Church, which he had opposed; and after proper studies, becoming one

In these pursuits, had any concealed and wicked doctrines been a mystery, no doubt his integrity to truth would have again separated him. that, he endeavoured with success to communicate to others the treasure he himself enjoyed, and with many others, the Right Rev. Dr. Challoner, owed to him the And after passing through the choice of Catholic unity. highest honours of the College and Prelacy, at his death he left this Selection, with several other publications, to rectify the prejudices he still bewailed to lurk in his This work therefore is not new, but contains country. the sincerest truths professed in the Catholic Church, which hates nothing so much as falsehood and misrepresentation. The republication of this little work cannot fail to be grateful to all Roman Catholics, who will find in it the clearest exposition of their principal tenets; moreover, unprejudiced men, of other denominations, cannot but be satisfied in finding means of rectifying their notions in religious matters; and the most obstinate will at least be left without excuse, in shutting their eyes to the most shining rays of truth.

INTRODUCTION.

THE father of lies is the author of misrepresenting. He first made the experiment of this black art in Paradise; having no surer way of bringing God's precents into contempt, and making our first parents transgress. than by misrepresenting the command which their Maker had laid upon them. And so unhappily successful he was in this first attempt, that this has been his chief stratagem ever since, for maintaining himself in his usurpation, and propagating error and vice amongst men, by discreditmg virtue and truth; and therefore there has nothing of good yet come into the world, nothing been sent from heaven, but what has met with this opposition; the common enemy having employed all his endeavours to bring it into discredit, and render it infamous by misrepresent-Of this there are frequent instances in Scripture, and more in Church history. The truth of it was experienced on the person of Christ himself, who though he was the Son of God, the immaculate Lamb, yet he was not out of the reach of calumny, nor exempt from being misrepresented. See in the gospel how he was painted by malicious men, the ministers of Satan, as a profane and wicked man, a breaker of the Sabbath, a glutton, a friend and companion of publicans and sinners, a conjuror, a traitor, a seducer, a raiser of seditions, a Samaritan, and full of the devil; he hath Beelzebub, said they, and by the prince of the devils, casteth he out devils, Mark There being no other way of frightening the people from embracing the truth, and following the Son of God, but by thus disfiguring him to the multitude, reporting light to be darkness, and God to be the devil The disciples of Christ every where met with the like The people were stirred up against St. Stephen by misrepresentation; because they heard he had spoke blasphemous words against Moses, and against God, Acts vi. 11: and against Paul, because they were told he

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Generated at Wayne State University on 2021-02-03 04:19 GMT Public Domain, Google-digitized / http://www.hathitrust.or taught all men every where against the people, and pol-They charged him inted the holy place. Acts xxi. 28. also with being a pestilent fellow and a mover of sedition amongst all the Jews throughout the world. Acts xxiv. 5. Neither did these calumnies, these wicked misrepresen tations stop here; he that said the disciple is not above his master, and if they have called the Master of the house Beelzebub, how much more shall they call them of his household, Mat. x. 24. 25, did not only foretell what was to happen to his followers then present, but also to the faithful that were to succeed them, and to his Church in future ages, they being all to expect the like treatment; so that though they should be ever so just to God and their neighbour, upright in their ways, and live in the fear of God, and the observance of his laws; yet must they certainly be reviled and hated by the world, made a by-word to the people, have the repute of seducers, and be a scandal to all nations. And has not this been verified in all ages? See what was the state of Christians in the primitive times, when as yet vice had not corrupted the purity of the morals of the generality of the faithful. It is almost impossible to believe in what contempt they were, and how utterly abominated. lian, who was an eyewitness, gives us so lamentable an account of the Christians in his time, that it is able to move compassion in stones. He tells us, so many malicious slanders were dispersed abroad concerning the manner of their worship, and their whole religion described, not only to be mere folly and foppery, but also to be grounded on most hellish principles, and to be so full of impleties that the heathens believed a man could not make profession of Christianity, without being tainted with all sorts of crimes; without being an enemy to the gods, to princes, to the laws, to good manners, and to So that Christianity was wholly infamous nature itself. among the heathens, condemned and detested by all, and most bloody persecutions raised against the professors of it, while they were guilty of no other crime but adhering And it was these calumnies, these false accusations, invented to cry down the Christian religion,

that obliged Tertullian to write his apology, wherein he declared to the world that Christianity was nothing like that which the heathens imagined it to be; that idolatry, superstition, impiety, cruelty, treachery, conspiracies, &c. was none of their doctrine, but condemned and detested by them; that these crimes were only the malicious inventions of the heathenish priests, who finding themselves unable to withstand the force of Christianity, had no other way to preserve themselves in repute, and keep the people in their error, than by an ugly, odious, and most horrid vizor, a damnable scheme of religion, and then holding this forth to the world, and crying out, This is the religion of the Christians, these are their principles: behold their ignorance, their stupidity, their profaneness; behold their insolence, their villanies: a people unsufferable in a commonwealth, enemies to their country, and their prince. And thus representing it as monstrous as they pleased, they brought an odium upon as many as owned that name, and condemned them for follies and crimes that were nowhere but in their own imagination.

And now, when by the propagation of Christianity, and the exertions of her professors, heathenism was pretty well extinct, yet was not the mouth of malice stopped; the calumnies, which had been invented by the infidels, being taken up by evil Christians. No one going out from the communion of the church of Christ, but what did, by the reviving of scandals, and the addition of fresh ones, endeavour to make her infamous, and blacken her with such crimes, as could be thought most convenient for rendering her odious to all. It being looked upon by as many as ever went out of her, the best means to justify their separation, and to gain to themselves the credit of orthodox Christians, to paint her out in all the antichristian colours, and represent her as hellish as wickedness It is strange how much she suffered could make her. in this point from the Manichees, and from the Donatists, and how much pains it cost St. Augustine to prove their accusations to be mere calumnies, principally intended to raise prejudices in the minds of the people against

her; that so being convinced by these hellish artifices. of her teaching unsound and profane doctrine, wicked principles, and human inventions instead of faith, they might never think of going to her, to learn the truth; nor even so much as suspect her to be the Church of Christ. This, St. Augustine complains, was the chief cause of his continuing in the error of the Manichees so long; and that he impugned with so much violence this Church. And therefore, after he was come to the knowledge of the truth, he discovered this to the world for undeceiving others, who were caught in the same snare; making it part of his confessions, Confess. I. vi. ch. 4. came to discover that, says he, I mingled joy and blushes, and was ashamed, that I had now for so many years been barking and railing, not against the Catholic faith, but only against the fictions of my carnal conceits. temerarious and impious was I, that those things, which I ought first to have learned from them by inquiry, I charged upon them by accusation; readier to impose falsehood, than to be informed of the truth. blindly accused the Catholic church; it being now sufficiently clear to me that she taught not the opinions I so vehemently persecuted. And this he did, deluded and deceived by the Manichees. And now since it is cer tain, that this has not been the case of St. Augustine alone, but as many almost as have given ear to the deserters of this church; nay, is it not at this day the case of infinite numbers, who following that great Father, when as yet in his errors, do not inquire, how this thing is believed or understood by her, but insultingly oppose all, as if so understood as they imagine; not making any difference betwixt that which the Catholic church teaches and what they think she teaches; and so believing her to be guilty of as many absurdities, follies, impleties, &c. as the heathen did of old. It is evident there is as much need now of apologies as ever there was in Tertullian's or St. Augustine's time: not apologies to vindicate what is really her faith and doctrine, but rather to clear her from such superstitions, profaneness, and wicked principles, as are maliciously or ignorantly charged upon her



And though the number of calumnies, the insincerity of adversaries, the obstinacy of a biassed education, render a performance of this kind a just task for a Tertullian's, or St. Augustine's hand; yet because I find no such eminent pen engaged in this design at present; and the showing of the true religion in its own colours, seems a duty incumbent on every one that is a lover of truth; I will endeavour to pull off the vizor from suffering Chris tianity, and apologize for the Catholic faith: that faith, I mean, maintained by those primitive Fathers, with so much vigour and zeal, which being first planted in the head city of the world by St. Peter, hath been propagated throughout the universe, and derived down to us by many Christian nations, in communion with that See, under the protection of the Holy Ghost, and the charge of a chief Pastor, which beginning in that great apostle, has continued in a visible succession to these our days.

This faith it is, for which at present I design to make an apology, which having been in all ages violently opposed, does at this time most wrongfully suffer under calumnies and false imputations. I will endeavour therefore to separate these calumnies and scandals, from what is really the faith and doctrine of that church; I will take off the black and dirt which has been thrown upon her, and setting her forth in her genuine complexion, let the world see how much fairer she is than she is painted; and how much she is unlike that monster which is shown And because the members of this Church are commonly known by the name of Papists: I think I cannot take a more sincere, open, and compendious way, in order to the completing this design, than by drawing forth a double character of a Papist: the one expressing a Papist in those very colours, as he is painted in the imagination of the vulgar, most foul, black, and antichristian; with the chief articles of this imagined belief, and reputed principles of his profession. The other representing a Papist, whose faith and excercise of his religion, are according to the direction and command of his That so these two, being thus set together, their difference and disproportion may be clearly discern-

ed, and a discovery made how unlike calumny is from truth; and how different a Papist really is, from what he The former character is of a Papist misis said to be. represented; the other is of a Papist represented: the former is a Papist so deformed and monstrous, that he justly deserves the hatred of as many as own Christianity. The other Papist, is one that lives and believes according to what is prescribed in the council of Trent, in the catechisms and other spiritual books, set forth by Catholics for the direction and instruction of all in their communion, whose faith and doctrine I have here set down, with some grounds and reasons of it, and will so leave it to apologize for itself. In drawing out the character of the former, I have quoted no authors, but have described him exactly according to the apprehension I had of a Papist framed by me when I was a Protestant; with the addition only of some few points, which have been violently charged against me by some intimate friends of late, to show the unreasonableness of my choice, after The latter is wholly the quitting of that communion. copied out from the Papist that I am now; being the sum of what I was taught when reconciled to the Church of Rome, and which after sixteen years conversation with men of that communion, in hearing their sermons, in being present at their catechising, in reading their books and discoursing with them, I have found to be their doc I have done both, I hope, with sincerity and truth, and without passion. For as my endeavours have been that my religion should lose nothing by lies, so neither do I desire it should gain by them; and did I but know of any thing in the following pages, that has any relation to that antichristian artifice, I would strike it out immediately: and do here oblige myself, upon information, either from friend or adversary, to acknowledge the mistake, as it shall be made appear, and make a public re-But it is time we should see what these Pacantation. pists are.

A PAPIST

MISREPRESENTED AND REPRESENTED.

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OF PRAYING TO IMAGES.

A Papist, misrepresented, worships stocks and stones for gods. He takes no notice of the Second Commandment, but setting up pictures and images of Christ, the Virgin Mary, and his other saints, he prays to them, and puts his trust and confidence in them; much like as the Heathens did in their wooden gods, Jupiter, Mars, Venus, &c. And for this reason he erects stately monuments to them in his churches, adorns them sumptuously, burns candles, offers incense, and frequently falls down prostrate before them; and, with his eyes fixed on them, cries out, Help me, Mary: assist me, Anthony: remem ber me, Ignatius.

A Papist, truly represented, believes it damnable to worship stocks and stones for gods, to pray to pictures or images of Christ, of the Virgin Mary, or of any other Saints, to believe any virtue or divinity in them, or to put any trust or confidence in them. He is expressly taught the contrary to all this by the council of Trent, (Sess. 25.) and his very children are instructed in their catechisms (which are in the hands of all) that they must "by no means pray to pictures or images, because they can neither see, nor hear, nor help them." See Abstract of the Doway Catechism, upon the First Commandment. Abridgment of Christian Doctrine, Chap. IV. &c. But

what use then does the Papist make of pictures or images of Christ, of the blessed Virgin, or other Saints? Why, he keeps them by him to preserve in his mind the memory of the person represented by them; as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught to use them, so as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented, and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c. as the object requires: as many good Christians, placing a Death's head before them, from the sight of it take occasion to reflect often upon their last end, in order to their better preparing for it; or, by seeing Old Time painted with his forelock, hour-glass, and sithe, turn their thoughts upon the swiftness of time, and that whosoever neglects the present, is in danger of beginning then to desire to lay hold of it, when there is no more to come. These pictures or images having this advantage, that they inform the mind by one glance, of what in reading might require a whole chapter. being no other difference between them, than that reading represents leisurely, and by degrees; and a picture, all at once. Hence he finds a convenience in saving his prayers with some devout pictures before him, he being no sooner distracted but the sight of these recalls his wandering thoughts to the right object; and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. cause he is sensible that these holy pictures and images represent and bring to his mind such objects, as in his heart he loves, honours, and venerates; he cannot but upon that account love, honour, and respect the images As, whosoever loves a husband, a child, or friend, cannot but have some love and respect for their pictures; whosoever loves and honours his king, will have some honour and regard for his image. Not that he venerates any image or picture, for any virtue or divinity believed to be in them, or for any thing that is to be petitioned of them; but because the honour, that is exhibited to them, is referred to those whom they repre-



So that it is not properly the images he honours. but Christ and his Saints by the images: as it is not properly the images or pictures of kings or other men that we respect or injure; but by their images or pictures we respect or injure the persons themselves. All the veneration therefore he expresses before images, whether by kneeling, lifting up the eyes, burning candles, incense, &c. it is not at all done for the images, but is wholly referred to the things represented, which he intends to And how, by so doing, he honour by these actions. breaks the second Commandment, he cannot conceive; for he acknowledges only one God, and to him alone gives sovereign honour; and whatsoever respect he shows to a crucifix, picture, or image, seems to him no more injurious to any of the commandments, than it is for a Christian to love and honour his neighbour, because he bears the image of God in his soul; to kiss and esteem the Bible, because it contains and represents to him God's word; or to love a good preacher, because he minds him of his duty; all which respects do not at all derogate from God Almighty's honour; but are rather testimonies of our great love and honour of him, since for his sake, we love and esteem every thing that has anv respect or relation to him.

OF WORSHIPPING SAINTS.

The Papist misrepresented, makes gods of dead men. such as are departed hence, and are now no more able to hear, see, or understand his necessities. And though God be so good as to invite all to come to him, and to apply themselves to their only and infinite Mediator, Jesus Christ; yet so stupid is he, that neglecting, and as it were, passing by both God and his only Son, and all their mercies, he betakes himself to his Saints, and then pouring forth his prayers, he confides in them as his mediators and redeemers, and expects no blessing, but what is to come to nim by their merits, and through their hands: and thus, without scruple or remorse, he robs God of his acroour

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The Papist, truly represented, believes there is only one God, and that it is a most damnable idolatry to make gods of men either living or dead. His Church teaches him indeed, (and he believes,) that it is good and profitable to desire the intercession of Saints reigning with Christ in heaven: but that they are gods, or his redeemers, he is no where taught; but detests all such doctrine. confesses that we are all redeemed by the blood of Christ alone, and that he is our only Mediator of redemption: but as for mediators of intercession, (that is, such as we may lawfully desire to pray for us) he does not doubt but it is acceptable to God we should have many. was such a mediator for the Israelites, Job for his three friends; Stephen for his persecutors. The Romans were thus desired by St. Paul to be his mediators; so were the Corinthians, so the Ephesians, Ep. ad Rom. Cor. Eph. So almost every sick man desires the congregation to be his mediators by remembering him in their prayers. so the Papist desires the Blessed in heaven to be his mediators; that is, that they would pray to God for him. And in this, he does not at all neglect coming to God, or rob him of his honour; but directing all his prayers up to him, and making him the ultimate object of all his petitions, he only desires sometimes the just on earth, sometimes those in heaven, to join their prayers to his, that so the number of petitioners being increased, the petition may find better acceptance in the sight of God. this is not to make them gods, but only petitioners to God: it is not to make them his redeemers, but only in- tercessors to his Redeemer; he having no hopes of obtaining any thing, but of God alone, by and through the merits of Christ; for which he desires the Saints in heaven, and good men on earth, to offer up their prayers with his; the prayers of the just availing much before But now, how the Saints in heaven know the prayers and necessities of such, who address themselves to them, whether by the ministry of angels, or in the vision of God, or by some particular revelation, it is no part of his faith, nor is it much his concern it should be determi 1ed. For his part he does not doubt, but that

God, who acquainted the prophets with the knowledge of things, that were yet to come many hundred years after; that informed Elisha of the king of Syria's counsel, though privately resolved on, in his bed-chamber, and at a distance, 2 Kings, vi. 12. can never want a means of letting the Saints know the desires of those who beg their intercession here on earth; especially since our Saviour informs us, Luke xvi. that Abraham heard the petitions of Dives, who was yet at a greater distance, even in hell; and told him likewise the manner of his liv-Nay, since it is generally ing, while as yet on earth. allowed, that even the very devils hear those desperate wretches, who call on them; why then should he doubt that the Saints want this privilege, who though departed this life, are not so properly dead, as translated from a mortal life to an immortal one; where, enjoying God Almighty, they lose no perfections which they enjoyed while on earth, but possess all in a more eminent manner; having more charity, more knowledge, more interest with God than ever; and becoming like Angels; Luke And as these offered up their prayers for Jerusalem, and the cities of Judah, Zach. i. 12. so undoubtedly they likewise fall down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the Saints, Apoc. v. 8.

OF ADDRESSING MORE SUPPLICATIONS TO THE VIRGIN MARY THAN TO CHRIST.

THE Papist, misrepresented, believes the Virgin Mary to be much more powerful in heaven than Christ, and that she can command him to do what she thinks good: and for this he honours her much more than he does her Son, or God the Father; for one prayer he says to God, saying ten to the Holy Virgin.

The Papist, truly represented, believes it damnable to think the Virgin Mary more powerful in heaven than Christ; or that she can in any thing command him. He honours her indeed as one that was chosen to be mother

of God, and blessed amongst all women; and beheves her to be most acceptable to God in her intercession for us: but owning her still as a creature, and that all she has of excellency is the gift of God, proceeding from his mere goodness. Neither does he at any time say even so much as one prayer to her, but what is directed more principally to God; because offered up as a thankful memorial of Christ's incarnation, and acknowledgment of the blessedness of Jesus the fruit of her womb. And this without imagining that there is any more dishonouring of God in his reciting the Angelical Salutation, than in the first pronouncing of it by the Angel Gabriel and Edizabeth: or that his frequent repetition of it, is any more an idle superstition, than it was in David to repeat the same words over twenty-six times in the 136th Psalm.

OF PAYING DIVINE WORSHIP TO RELICS.

The Papist, misrepresented, believes a kind of divinity to remain in the Relics of his reputed Saints, and therefore adores their rotten bones, their corrupted flesh, their old rags, with divine honour; kneeling down to them, kissing them, and going in pilgrimage to their shrines and sepulchres. And he is so far possessed with a conceited deity lying in those senseless remains, that he foolishly believes that they work greater miracles, and raise more to life than ever Christ himself did.

The Papist, truly represented, believes it damnable to think there is any divinity in the Relics of Saints, or to adore them with divine honour, or to pray to their rotten bones, old rags, or shrines, or that they can work any strange cures or miracles, by any hidden power of their own. But he believes it good and lawful to keep them with veneration, and to give them a religious honour and respect. And this he thinks due to them, inasmuch as knowing himself obliged to respect and honour God Almighty from his heart; he looks upon himself as obliged to respect and honour every thing that has any particular relation to him: but this with an inferior honour; such

as the Jews showed to the Ark, to the Tables of the Law, to Moses's rod, to the Temple, to the Priests. Such as we generally allow the Bible, because it contains God's word; to the Church, because it is God's house; to holy men and priests, because they are God's servants. And so he does to Relics, because they appertain to God's favourites: and being insensible things, are yet sensible pledges, and lively memorials of Christ's servants, dead indeed to this world, but alive with him in glory. more especially because God himself has been pleased to honour them, by making them instruments of many evident miracles, which he has visibly worked by them; as is manifest upon undeniable record. And this he believes as easy for God Almighty now, and as much redounding to the honoar of his holy name, as it was in the old law to work such miraculous effects by Moses's rod, by Elias's mantle, after he was taken up into heaven, 2 Kings ii. 14. Eliseus's bones, 2 Kings xiii. 21, and infinite other such like insensible things: and also in the new Law, by the hem of his own garment, Matt. ix. 21. by the shadow of St. Peter, Acts v. 15. by the napkins and handkerchiefs that had but just touched the body of St. Paul, casting out devils, and curing diseases, Acts xix. 12. and And thus by having a veneration and respect for these, he honours God: and does not doubt, but that they, that contemn and profane these, do the like to God, as much as they did, who profaned the bread of proposition, the Temple, and vessels that belonged to it.

OF THE EUCHARIST.

The Papist, misrepresented, believes it lawful to commit Idolatry, and makes it his daily practice to worship and adore a breaden god, giving divine honour to those poor, empty elements, of bread and wine. Of these he asks pardon for his sins; of these he desires grace and salvation; these he acknowledges to have been his Redeemer and Saviour, and hopes for no good but what is to come to him by means of these household gods. And then, for his apology, he alleges such gross contradio-

Generated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/hvd. Public Domain, Google-digitized / http://www.hathitrust.org/access use#pd-google tions, so contrary to all sense and reason, that whosoever will be a Papist, must be no man; fondly believing, that what he adores is no bread or wine, but Christ really present under those appearances; and thus makes as many Christs, as many Redeemers, as there are Churches, Altars, or Priests. When, according to God's infallible word there is but one Christ, and he not on earth, but at the right hand of his Father in heaven.

THE Papist, truly represented, believes it abominable to commit any kind of idolatry; and most damnable to worship or adore a breaden god, or to give divine honour to the elements of bread and wine. He worships only one God, who made heaven and earth, and his only Son, Jesus Christ our Redeemer: who being in all things equal to his Father, in truth and omnipotency, he believes, made his words good, pronounced at his last supper; really giving his body and blood to his Apostles; the substance of bread and wine being by his powerful words changed into his own body and blood, the species and appearance of the bread and wine remaining as before. The same he believes of the most holy Sacrament of the Eucharist, consecrated now by Priests; that it really contains the body of Christ, which was delivered for us; and his blood which was shed for the remission of sins: which being there united with the divinity, he confesses whole Christ to be present; and him he adores and acknowledges his Redeemer, and not any bread or wine. And for the believing of this mystery, he does not at all think it meet for any Christian to appeal from Christ's word to his own senses or reason, for the examining the truth of what he has said, but rather to submit his senses and reason, to Christ's words in the obsequiousness of faith: and that being a son of Abraham, it is more becoming him to believe as Abraham did, promptly, with a faith superior to all sense or reason, and whither these could never lead him. With this faith it is he believes every mystery of his Religion, the Trinity, Incarnation, With this faith he believes that what descended upon our Sariour at his baptism in Jordan, was really

the Holy Ghost, though senses or reason could discover it to be nothing but a dove; with this faith he believes that the man that Joshua saw standing over against him with his sword drawn, Josh. v. 13. and the three men that Abraham entertained in the plains of Manire, Gen. xviii. were really and substantially no men; and that notwithstanding all the information and evidence of sense, from their colour, features, proportion talking, eating, &c. of their being men; yet without any discredit to his senses, he really believes they were no such thing, because God's word has assured him of the contrary: and with this faith he believes Christ's body and blood to be really present in the blessed Sacrament, though, to all outward appearance, there is nothing more than bread and wine: thus not at all hearkening to his senses in a matter where God speaks, he unfeignedly confesses that He that made the world of nothing by his sole word, that cured diseases by his word, that raised the dead by his word, that commanded the winds and seas, that multiplied bread, that changed water into wine by his word, and sinners into just men, cannot want power to change bread and wine into his own body and blood by his sole word. And this without danger of multiplying his body, of making as many Christs as altars, or leaving the right hand of his Father. But only by giving to his body a supernatural manner of existence, by which, being without extension of parts, rendered independent of place, it may be one and the same in many places at once, and whole in every part of the symbols, and not obnoxious to any corporeal contingencies. And this kind of existence is no more, than what he in a manner bestows upon every glorified body; than what his own body had, when born without the least violation of his mother's virginal integrity; when he arose from the dead, out of the sepulchre, without removing the stone; when he entered amongst his disciples, the doors being shut. And though he cannot understand how this is done, yet he undoubtedly believes, that God is able to do more than he is able to understand

The Papist, misrepresented, believes Christ's death and passion to be ineffectual, and insignificant, and that he has no dependence upon the merits of his sufferings, or the mercy of God for obtaining salvation; but that he is to be saved by his own merits. And, for this reason, he is very busy in fasting, in watching, in going in procession, in wearing hair shirts, and using a thousand such like mortifications; and having done this, he thinks himself not at all beholden to God for his salvation, and that to give him heaven, will be no favour; it being now his due, upon the account of his own meritorious achievements, without any of God's mercy through Christ's passion, or his Maker's goodness.

THE Papist, truly represented, believes it damnable to say that Christ's death and passion is ineffectual and insignificant; and that it is the doctrine of devils to believe that he has no dependence for his salvation upon the merits of Christ's sufferings, or the mercy of God; but It is his faith only upon his own merits and good works. to believe, that of ourselves we are not sufficient so much as to think a good thought; that the grace by which we are justified, is given us purely gratis upon the account of Christ's merits; moreover, that no man, how just soever, can merit any thing either in this life, or in that to come, independent of the merits and passion of Jesus Christ; nevertheless, that through the merits of Christ the good works of a just man proceeding from grace, are so acceptable to God, that through his goodness and promise they are truly meritorious of eternal life. this he has learned from the Apostle, 2 Tim. iv. 8. where he is taught, that there is a crown of justice, which our Lord, a just Judge, will render at the last day: not only to Saint Paul, but also to all those, that shall have fought a good fight, and consummated their course, kept the faith, and loved his coming. Knowing therefore that at the day of judgment, he is to receive according to his works, he endeavours by good works to make his voca-

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this counsel, he thinks he no more offends against the fulness of the merits of Christ, or God's mercy, than the Apostle does in giving it.

OF CONFESSION.

The Papist, misrepresented, believes it part of his religion to make gods of men; foolishly thinking that these have power to forgive sins. And therefore as often as he finds his conscience oppressed with the guilt of his offences, he calls for one of his priests; and having run over a catalogue of his sins, he asks of him pardon and forgiveness. And, what is most absurd of all, he is so stupid as to believe, that if his Ghostly Father, after he has heard all his villanies in his ear, does but pronounce three or four Latin words over his head, his sins are forgiven him, although he had never any thoughts of amendment, or intention to forsake his wickedness.

THE Papist, truly represented, believes it damnable in any religion to make gods of men. However he firmly holds, that when Christ speaking to his Apostles said, John xx. 22. Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained; he gave them, and their successors, the bishops, and priests of the Catholic Church, authority to absolve any truly penitent sinner from his And God having thus given them the ministry of reconciliation, and made them Christ's legates, 2 Cor. v. 18, 19, 20. Christ's minister's, and the dispensers of the mysteries of Christ, 1 Cor. iv. and given them power that whosoever they loose on earth, shall be loosed in heaven, Matt. xviii. 18. he undoubtedly believes, that whosoever comes to them making a sincere and humble confession of his sins, with a true repentance and a firm purpose of amendment, and a hearty resolution of turning from his evil ways, may from them receive absolution, by the authority given them from heaven; and no doubt but God ratifies shove the sentence pronounced in that tribunal; loosing in heaven whatsoever is thus loosed by them on earth. And that, whosoever comes without the due preparation, without a repentance from the bottom of his heart, and real intention of forsaking his sins, receives no benefit by the absolution; but adds sin to sin, by a high contempt of God's mercy, and abuse of his Sacraments.

OF INDULGENCES.

The Papist, misrepresented, believes that his holy father the Pope can give him leave to commit what sins he pleases; especially, if he can make him a present of a round sum of money, he never need doubt of indulgence or pardon for himself and his heirs for ever, for all sorts of crimes or wickedness, he, or any of his posterity, may have convenience of falling into; and having this commission in his pocket, under the Pope's broad seal, he may be confident that Christ will confirm and stand to all that his Vicar upon earth has granted, and not call him to any account for any thing he has done, although he should chance to die without the least remorse of conscience, or repentance for his sins.

THE Papist, truly represented, believes it damnable to hold, that the Pope, or any other power in heaven or earth, can give him leave to commit any sins whatsoever; or that for any sum of money he can obtain an indulgence or pardon for sins that are to be committed by him. or his heirs, hereafter. He firmly believes that no sins can be forgiven, without a true and hearty repentance; but that still, there is a power in the Church of granting indulgences, by which, as he is taught in his catechism. nothing more is meant than a releasing, to such as are truly penitent, of the debt of temporal punishment which remained due on account of those sins which, as to the guilt and eternal punishment, had been already remitted by repentance and confession. For, we see in the case of King David, 2 Sam. xii. 10, 11, 12, 13, 14, that the debt of the temporal punishment is not always remitted, when the guilt of the sin is remitted; and as the church of

God from the beginning was ever convinced of this truth, therefore, besides the hearty repentance and confession, which she insisted upon, in order for the discharge of the guilt of sin, she also required severe penances, sometimes of three, seven, ten years or more, for the discharge of the debt of the temporal punishment, due to divine jus-Now the releasing or moderating, for just causes, of these penalties incurred by sin, is called an indulgence. And the power of granting such indulgences is visibly implied in the promise of the keys, and of binding and loosing made to the Pastors of the Church, St. Matt. xvi And the exercise of this power was frequent in the primitive Church, and is even authorised by the example of St. Paul himself, who granted such an indulgence to the incestuous Corinthian, 2 Cor. ii. 10. forgiving, as he says, in the person of Christ; that is, by the power and authority he had received from him. Now, the good works usually required for the obtaining indulgences, are prayer, fasting, visiting churches, confession, communion, and alms deeds; but what money there is given at any time on this account, concerns not at all the Pope's coffers, but is by every one given as they please, either to the poor, to the sick, to prisoners, &c. where they judge it most charity. As to the rest, if any abuses have been committed in granting or gaining indulgences, through the default of some particular persons; these cannot in justice be charged upon the Church, to the prejudice of her faith and doctrine; especially, since she has been so careful in retrenching them; as may be seen by what was done in the council of Trent. Decreto de Indulgentiis.

of satisfaction.

THE Papist, misrepresented, believes very injuriously of Christ's passion, being persuaded that his sufferings and death were not sufficiently satisfactory for our sins; but that it is necessary for every one to make satisfaction for themselves. And for this end, after he has been at confession, the priest enjoins him a penance; by the

performance of which, he is to satisfy for his offences: and thus confidently relying upon his own penitential works, he utterly evacuates Christ's passion: and though he professes himself a Christian, and that Christ is his Saviour; yet by his little trusting to him, he seems to think him to be no better, than what his crucifix informs him, that is, a mere wooden one.

THE Papist, truly represented, believes it damnable to Nevertheless he think injuriously of Christ's passion. believes, that though condign satisfaction for the guilt of sin, and the pain eternal due to it, be proper only to Christ our Saviour; yet that penitent sinners being redeemed by Christ, and made his members, may in some measure satisfy by prayers, fasting, alms, &c. for the temporal pain, which by order of God's justice, sometimes remains due after the guilt, and the eternal pains are remitted. So that trusting in Christ as his Redeemer, yet he does not think that by Christ's sufferings every Christian is discharged of his particular sufferings; but that every one is to suffer something for himself, as St. Paul did, who by many tribulations, and by suffering in his own flesh, filled up that which was behind of the passions of Christ; and this not only for himself, but for the whole Church, Coloss. i. 24. and this he finds every where in Scripture, viz. people admonished of the greatness of their sins, doing penance in fasting, sackcloth and ashes, and by voluntary austerities, endeavouring to satisfy the And these personal satisfactions, God divine justice. has also sufficiently minded him of, in the punishments inflicted on Moses, Aaron, David, and infinite others; and even in the afflictions sent by God upon our own age, in plagues, wars, fires, persecutions, rebellions, and such like; which few are so atheistical, but they confess to be sent from heaven for the just chastisement of our sins, and which we are to undergo, notwithstanding the infinite satisfaction made by Christ, and without any undervaluing it. Now being thus convinced of some temporal punishments being due to his sins, he accepts of all tribulations, whether in body, name or estate, from whencesoever

they come, and with others of his own choosing, offers them up to God for the discharging this debt; still confessing that his offences deserve yet more. But these penitential works he is taught to be no otherwise satisfactory, than as joined and applied to that satisfaction which Jesus made upon the cross; in virtue of which alone, all our good works find a grateful acceptance in God's sight.

OF READING THE HOLY SCRIPTURE.

The Papist, misrepresented, believes it part of his duty, to speak irreverently of the Scripture; to do what he is able, to lessen the repute of it, and bring it into disgrace. And for this end, he says it is obscure, full of ambiguous expressions, and not fit to be read by the vulgar, nor fit to be translated into vulgar languages; and without respect to Christ or his Apostles, profanely teaches, that no ten books in the world have done so much mischief to Christianity as this one; and under a vain pretence of preventing further inconveniences, endeavours to deprive all of this spiritual comfort, of this divine food, of this heavenly light; that so being kept in darkness, they may be also preserved in ignorance, and damned eternally.

The Papist, truly represented, believes it damnable in any one to think, speak, or do any thing irreverently toward the Scripture; or by any means whatsoever to bring it into disrepute or disgrace. He holds it in the highest veneration of all men living; he professes it to be the pure oracles of God, and that we are rather bound to lose our lives than concur any way to its profanation. It is true, he does not think it fit to be read generally, by all, in the vulgar tongues: not for any disrespect to it; but 1st. because he understands that private interpretation is not proper for the Scripture, 2 Pet. i. 20. 2nd. pecause in the epistles of St. Paul, are certain things, hard to be understood, which the unlearned and unstable, wrest (as also the rest of the Scriptures) to their own perdition, 2 Peter, iii. 16. 3d. because God hath given only

some to be Apostles, some Prophets, others Evangelists, and some Pasters and Teachers. Eph. iv. 11.

For these reasons he is taught, that it is not convenient for the Scripture to be read indifferently by all men, but only by such as are humble, discreet and devout, and such as are willing to observe directions in the perusing this sacred volume; that is, to take notice of all gody histories, and imitable examples of humility, chastity, obedience, mercy to the poor, &c. and all such places as are apt to stir up the hatred of sin, fear of God's judgment, love of virtue, &c. and in all hard, obscure, and disputable points, to refer all to the arbitrament of the Church, to the judgment of those whom God hath appointed Pastors and Teachers: never presuming to contend, controul, teach or talk of their own sense and fancy in deep questions of divinity, and high mysteries of faith; but expecting the sense of these from the lips of the Priest, who shall keep knowledge, and from whose mouth they shall require the law, Mal. ii. 7. And this caution is used, lest the Scripture coming into the hands of a presuming sort of proud, curious, and contentious people, be abused and perverted; who, making it their business to inquire into high and hidden secrets of God's counsels, and upon the presumption of I know not what spirit, immediately become teachers, comptrollers, and judges of doctors, Church, Scripture and all; and acknowledging no authority left by Christ, to which they are to submit; under pretence of Scripture and God's word, make way for all sorts of profaneness, irreligion, and atheism. that it is not for the preserving ignorance he allows a restraint upon the reading the Scriptures, but for the preventing a blind ignorant presumption; and that it may be done to edification and not to destruction, and without casting what is holy to dogs, or pearls to swine

OF THE SCRIPTURE AS A RULE OF FAITH

THE Papist, misrepresented, believes it his obligation to undervalue the Scripture, and take from it that authority, which Christ gave it. For whereas Christ left

this to the world, as the rule of faith, and as a sacred oracle, from whence all his followers might be instructed in the precepts of a good life, learn all the mysteries of their faith, and be resolved in all difficult and doubtful points of religion; he is taught flatly to deny all this; and to believe that the Scripture is not capable of deciding any one point of controversy, or reconciling the different sentiments of men in religion: and thus he demeans himself toward the word of God, in a manner most unbe coming a Christian.

THE Papist, truly represented, believes it damnable to undervalue the Scripture, or to take from it the authority given it by Christ. He gives it all respect due to the word of God; he owns it to be of greatest authority upon earth, and that it is capable of leading a man to all truth, when it is rightly understood. But to any one that misunderstands it, and takes it in any other sense than what was intended by the Holy Ghost, he believes it, to such a one, to be no Scripture, no word of God; that to such a one, it is no rule of faith, nor judge of controversies; and that, what he thinks to be the doctrine of Christ, and command of heaven, is nothing but his own imagination and the suggestion of the devil. And since by the experience of so many hundred heresies since our Saviour's time, all pretending to be grounded on Scripture, he finds that almost every text of the Bible, and even those that concern the most essential and fundamental points of the Christian Religion, have been interpreted several ways, and made to signify things contrary to one another; and that, while thus contrary meanings are by several persons drawn from the same word, the Scripture is still silent, without discovering which of all those senses is that intended by the Holy Ghost, and agreeable to truth, and which are erroneous and antichristian: he concludes that. the Scripture alone, without taking along with it the interpretation of the Church, cannot be to every private person the whole rule of his faith. Not that there is any authority wanting on the Scripture side, but because no private person can be certain whether amongst all the

several meanings every text is liable to, that which he understands it in, is the right or not. And without this certainty of truth, and security from error, he knows there is nothing capable of being a sufficient rule of his faith.

OF THE INTERPRETATION OF SCRIPTURE.

The Papist, misrepresented, believes that his Church, which he calls Catholic, is above the Scripture, and profanely allows to her an uncontrollable authority of being judge of the word of God; and being fondly abused into a distrust of the Scriptures, and that he can be certain of nothing, not even of the fundamentals of Christianity, from what is delivered in them, though they speak never so plainly, he is taught to rely wholly upon this Church, and not to believe one word the Scripture says, unless his Church says it too.

THE Papist, truly represented, believes that the Church is not above the Scripture, but only allows that order between them, as is between the judge and the law; and is no other than what generally every private member of the Reformation challenges to himself, as often as he pretends to decide any doubt of his own, or his neighbour. in religion, by interpreting the Scripture. Neither is he taught at all to distrust the Scripture, or not to rely on it; but only to distrust his own private interpretation of it, and not to rely on his own judgment in the resolution of any doubt concerning faith or religion, though he can produce several texts in favour of his opinion. all such cases he is commanded to recur to the Church; and, having learnt from her the true sense of all such texts, how they have been understood by the whole community of Christians in all ages since the Apostles, and what has been their received doctrine, in such doubtful and difficult points, he is obliged to submit to this, and never presume on his own private sentiments, however seemingly grounded on reason and Scripture, to believe or preach any new doctrine opposite to the belief of the

Church; but as he receives from her the book, so also he receives from her the sense of the book, with a holy confidence, that she that did not cheat him in delivering a false book for the true one, will not cheat him in delivering him a false and erroneous sense for the true one; her authority, which is sufficient in the one, being not less in the other; and his own private judgment, which was insufficient in the one, that is in finding out the true Scripture, and discerning it from all other books, being as incapable and insufficient in the other, that is in certainly discovering the meaning of the Holy Ghost, and avoiding all other heterodox and mistaken interpretations.

OF TRADITION.

The Papist, misrepresented, believes the Scripture to be imperfect; and, for the supplying of what he thinks defective in it, he admits human ordinations and traditions of men; allowing equal authority to these as to the Scriptures themselves, thinking himself as much obliged to submit to these, and believes them with as divine a faith as he does whatsoever is written in the Bible, and confessedly spoken by the Author of all truth, God himself. Neither will he admit of any one to be a member of his communion, although he undoubtedly believes every word that is written in the Scripture, unless he also assents to the traditions, and gives as great credit to them as to the word of God, although in that there is not the least footstep of them to be found.

The Papist, truly represented, believes the Scripture not to be imperfect, nor to want human ordinations, or traditions of men, for the supplying any defects in it; neither does he allow the same authority to these as to the word of God, or give them equal credit, or exact it from others who desire to be admitted into the communion of his Church. He believes that no divine faith ought to be given any thing but what is of divine revelation, and that nothing is to have place in his creed but what was taught by Christ and his Apostles, and has

been believed and taught in all ages by the Church of God, (the congregation of all true believers) and has been so delivered down to him through all ages.

But now, whether that which has been so delivered down to him as the doctrine of Christ and his Apostles. has been by word of mouth or writing, is altogether indifferent to him, he being ready to follow, in this point, as in all others, the command of St. Paul, that is, to stand fast, and hold the traditions he has learned, whether by word or by epistle, 2 Thess. ii. 15; and to look upon any one as anothema that shall preach otherwise than as he has (thus) received, Gal. i. 9. So that, as he undoubtedly holds the whole Bible to be the word of God, because in all ages it has been so taught, preached, believed, and delivered successively by the faithful, although they are not, nor have at any time, been able to prove what they have thus taught and delivered, with one text of Scripture;—in the like manner he is ready to receive and believe all this same Congregation has, together with the Bible, in all ages successively, without interruption, taught, preached, believed, and delivered as the doctrine of Christ and his Apostles; and assent to it with divine faith, just as he does to the Bible, and esteems any one anathema who shall preach otherwise than he has thus received.

OF COUNCILS.

The Papist, misrepresented, believes that the faith of his Church may receive new additions every day, and that he is not only obliged to believe what Christ and his Apostles taught, but also every definition or decree of any general Council assembled by the Pope. So that as often as any thing is issued out by the authority of any of these Church parliaments, and ordered to be believed, he thinks himself, under pain of damnation, immediately bound to receive it; and, having added it to his creed, to assent to it with as firm, steadfast, and divine a fath, as if it had been commanded by Christ himself, and decreed in the Consistory of Heaven.

The Papist, truly represented, believes that the faith of his Church can receive no additions, and that he is obliged to believe nothing besides that which Christ and his Apostles taught; and, if any thing contrary to this should be defined, and commanded to be believed, even by ten thousand Councils, he believes it damnable in any one to receive it, and by such decrees to make additions to his creed.

However, he maintains the authority of General Councils, lawfully assembled, whose business it is, not to coin new articles of faith, or devise fresh tenets; but only, as often as any point of received doctrine is impugned or called in question, to debate the matter; and examine what has been the belief of all nations, who are there present, in their prelates, in that point; and this being agreed on, to publish and make known to the world, which is the Catholic doctrine, left by Christ and his Apostles; and which the new broached errors. this means to prevent the loss of an infinite number of souls, which might otherwise be deluded, and carried And in this case he believes away after new inventions. that he is obliged to submit, and receive the decrees of such a Council; the Pastors and Prelates there present, being by Christ and his Apostles appointed for the decision of such controversies; they having the care of the flock committed to them, over which the Holy Ghost has made them overseers to feed the Church of God, Acts xx. 28. and to watch against those men who should arise from among themselves, speaking perverse things to draw disciples after them, ib. v. 33. And that he received command, as likewise the whole flock of Christ has, to obey their Prelates, and to be subject to them, who watch, and are to render an account for their souls, Heb. xiii. 17 with an assurance, that, he that heareth them, heareth Christ; and he that despiseth them, despiseth Christ, Luke x. 16.

OF INFALLIBILITY IN THE CHURCH.

THE Papist, misrepresented, believes that the Pastors and Prelates of his Church are infallible, and that like to

many divine oracles or petty deities, they are exempt from error, and cannot deceive, or be deceived; but this especially when they are met together in a General Council. It being a main part of his faith, that then they are secure from all mistakes; and that it is as impossible for them, how ignorant, or wicked soever, to incline either to the right hand or to the left, in any of their definitions and decrees, as it is for God to become the author of lies.

THE Papist, truly represented, believes that the Pastors and Prelates of his Church are fallible; that there is none of them, but may fall into errors and heresies, and consequently liable to be deceived. But that the whole Church can fall or be deceived in any one point of faith, this he believes impossible; knowing it to be built on better promises, such as secure her from all error, and danger of prevarication. Her foundation being laid by Christ, against which the gates of hell shall not prevail, The power that protects her being Christ Matt. xvi. 18. himself; Behold I am with you all days, Matt. xxviii. 20. The spirit that guides and teaches her, being the Comforter, the Holy Ghost, who shall teach her all things, and suggest to her all things that Christ has said to her, John xiv. 26. The time that she is to be thus protected, taught and assisted, being not only while the Apostles lived, or for the first three, four, or five hundred years next, but for ever, to the end of the world; "behold I am with you all the days, even unto the end of the world," Matt. xxviii. 20. "He will give you another Paraclete. that he may abide with you for ever," John xiv. 10. 17. the Spirit of truth. And the thing that she is to be thus taught to the end of the world being all truth; "He shal' guide you into all truth," John xvi. 13.

Now, being assured by these promises, that the Church of Christ shall be taught all truth by the special assistance of the Holy Ghost, to the end of the world; he has faith to believe, that Christ will make his words good; and that his Church shall never fail, nor be corrupted with antichristian doctrine, nor be the mistress of errers.

but shall be taught all truth, and shall teach all truth, to the consummation of the world; and that "whosoever hears her, hears Christ; and whosoever despises her. despiseth Christ, and ought to be esteemed as a heathen The like assistance of or a publican," Matt. xviii. 17. the Holy Ghost, he believes to be in all General Councils, which is the Church representative, as the parliament is the representative of the nation; by which they are especially protected from all error in all definitions and declarations in matters of faith. So that what the Apostles pronounced concerning the result of their council, Acts xv. 28. it hath seemed good to the Holy Ghost, and to us, he does not doubt may be prefixed to all the determinations in point of faith, resolved on by any General Council lawfully assembled since that time, or to be held to the world's end; the assistance being to extend as far as the promise.

And, though it is possible that several of the Prelates and Pastors in such an assembly, as also many others in communion with the Church of Christ, should at other times, either through pride or ignorance, prevaricate, make innovations in faith, teach erroneous doctrines, and endeavour to draw numbers after them,—yet he is taught that this does not at all argue a fallibility in the Church, nor prejudice her faith, but only the persons who thus unhappily fall into these errors, and cut themselves off from being members of the mystical body of Christ upon earth: whilst the belief of the Church remains pure and untainted, and experiences the truth of what St. Paul foretold, that "grievous wolves shall enter in among you, -not sparing the flock; also of your own selves shall men arise speaking perverse things, to draw away disciples after them," Acts xx. 29. 30. which, as it proved true even in the Apostles' time, by the fall of Nicholas and several others, so it has been verified in all ages since by turbulent and presuming spirits, broaching new doctrines, separations and schisms; but this without casting any more aspersion on the Church or congregation of the Faithful, than the fall of Judas did on the Apostles, or the rebellion of Lucifer on the hierarchy of the Angels.

neither does it reflect at all on the Church's authority, or make the truth of her doctrine questionable to him, that many of her members and Prelates have been, or are enormous sinners: because he is convinced that the promises of God's continual and uninterrupted assistance to his Church, are not to be made void by the wickedness of particular men, in how great dignities soever.

OF THE POPE.

The Papist, misrepresented, believes the Pope to be his great God, and to be far above all Angels. That Christ is no longer head of the Church, but that this holy Father hath taken his place; and that whatsoever he orders, decrees or commands, is to be received by his flock, with the same respect, submission, and awe, as if Christ had spoken it by his own mouth. For that his holiness, having once received the triple crown on his head, is now no longer liable to error, but is infallible, and can do nothing amiss."

THE Papist, truly represented, believes the Pope to be none of his God, neither great nor little; that he is not above the Angels, but only a man. He believes that Christ, as he is Supreme Master, Governor, and Lord of all created things, so also of his Church, of which he acknowledges him to be the Founder and Head. as, notwithstanding this lordship and headship of Christ over all things, every father of a family owns himself to be master of it under Christ; and every king is confessed supreme lord and governor of his dominions under God; so also, he believes, that there is a Pastor, Governor and head of Christ's Church, under Christ, to wit, the Pope, or Bishop of Rome, who is the successor of St. Peter, to whom Christ committed the care of his flock, and who hath been followed now by a visible succession of about two hundred and fifty bishops, acknowledged as such in all ages by the Christian world. And now believing the Pope to enjoy this dignity, he looks upon himself as obliged to show him that respect, submission, and obedience, which is due to his place, a thing nobody can in

reason or conscience deny to any one in rule, or that has any superiority. Neither does he make any doubt, but God assists those who have this high charge with a particular helping grace with respect to their office and function, for the benefit of the whole flock; though he is not obliged to believe them infallible, this being a point never defined by the Church, much less impeccable.

OF DISPENSATIONS.

THE Papist, misrepresented, believes that the Pope has authority to dispense with the laws of God, and absolve any one from the obligation of keeping the Commandments. So that, if he has but his holy father's leave, he may confidently dissemble, lie, and forswear himself in all whatsoever he pleases, and never be in danger of being called to an account at the last day; especially if his lying and forswearing was for the common good of the Church; there being then a sure reward prepared for him in heaven, as a recompense for his good intentions and heroic achievments. And if at any time he chance to be caught in the management of any of these public Church concerns, and being obnoxious to penel laws should have sentence of death passed on him; he has liberty at his last hour, on the scaffold or ladder, to make a public detestation of all such crimes; to make protestation of his innocence; to call God to witness that he dies unjustly; and that as he is immediately to appear before the Supreme Judge, he knows no more of any such designs, and is as clear from the guilt of them as the child And this though the evidence against him be as clear as noon day, though the jury be never so impartial, and the judge never so conscientious. For that he having taken the Sacrament and oath of secrecy, and received absolution, or a dispensation from the Pope, may then lie, swear, forswear, and protest all that he pleases without scruple, with a good conscience, Chrisian like, holily, and canonically.

THE Papist, truly represented, believes that the Pope has no authority to dispense with the laws of God and



that there is no power upon earth can absolve any one from the obligation of keeping the Commandments; or give leave to lie or forswear; or make, that the breaking of any of the least divine precepts shall not be accountable for at the day of judgment. He is taught by his Church in all books of directions, in all catechisms, in all sermons, that every lie is a sin; that to call God to witness to an untruth is damnable; that it ought not to be done to save the whole world; that whosoever does it, either for his own personal account, or for the interest of the Church or Pope, or whatsoever else, must of necessity answer for it at the last day, and expect his portion with the devil and his angels, if unrepented of; and that no one can give leave for lying, perjury, or committing any sin, or even pretend to it, unless it be the devil himself, or some devilish ministers of his, such as he detests in his heart, and utterly abominates. sequence of this, he believes that whosoever at the hour of his death denies any crime of which he is guilty, and swears himself to be innocent when he is not so, can have no hope of mercy, but, departing out of this world an enemy to God and the truth, and with a lie in his mouth, can expect no reward but from the father of lies. And this, whatsoever his crime was, whether incurred by an undertaking for the mother Church or not; and whatsoever his pretences for the denial of the truth were, whether absolutions, dispensations, the Sacrament, or oath of secrecy, or whatsoever else, nothing of these being capable of excusing him in lies or perjury, or making them to be innocent, and not displeasing to God.

Nor indeed did he ever hear of these so much talked of dispensations and absolutions, from any Priests of his Church, either in sermons or confessions; he never read of them in his books and catechism; he never saw the practice of them in any of his communion; it having been their custom, ever since oaths were first devised against them, rather to suffer the loss of their goods, banishments, impresonments, torments, and death itself, than forswear themselves, or protest the least untruth. And it is not out of the memory of man, that several might have saved

their estates and lives too, would they have subscribed. and owned but one lie, and yet refused it; choosing rather to die infamously, than prejudice their conscience with So that it seems a great mystery to him, that those of his profession should have leave to lie and forswear themselves at pleasure, and yet that they should need nothing else but lying and perjury for the quiet emovment of their estates, for the saving their lives, for the obtaining places of highest command and dignity; such as would be extraordinarily advantageous for their cause, and the interest of their Church. And yet that they should generally choose rather to forego all these so considerable conveniences, than once lie or forswear And is it not another great mystery, that themselves. these dispensations for lying and swearing should be according to the received doctrine of his Church, and yet that he, or any of his communion were never instructed nor informed of any such diabolical point? Nav. had never come to the knowledge of it, had it not been for the information received from some zealous adversaries, such as relate either upon trust, or else such as have received a dispensation of lying from the devil, that they might charge the like doctrine on the Church of Rome and the Pope.

OF THE DEPOSING POWER.

The Papist, misrepresented, believes that the Pope has authority to dispense with his allegiance to his Prince; and that he needs no longer to be a loyal subject, and maintain the rights, privileges and authority of his King, than the Pope will give him leave. And that if this mighty Father should think fit to thunder out an excommunication against him, then he shall be the best subject and most Christian, that shall take up arms against him, and make him a sacrifice to Rome: so that there can be no greater danger to a king, than to have Popish subjects, he holding his life among them only at the Pope's pleasure.

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IT is no part of the faith of the Papist, truly represented, to believe that the Pope has authority to dispense with his allegiance to his Sovereign, or that he can depose Princes upon any account whatsoever; or give leave to their subjects to take up arms against them, and endeavour their ruin. He knows that the deposing power has been maintained by some divines of his Church, and that it is in their opinion annexed to the papal chair. knows likewise that some Popeshave endeavoured to act according to this power, but he also knows that this doctrine is so far from being looked upon as an article of the catholic faith, that it is as earnestly opposed by the French Papists, as it is by English Protestants. And as for any danger arising to kings from having Popish subjects, it is very well known that Princes in Popish countries sit as safe on their thrones, and enjoy as much peace and security, as any other Princes whatsoever; and that the Papists here in England can give as good proofs of their loyalty, and that to Protestant Kings, as the best of those that clamour so loud against them.

OF COMMUNION IN ONE KIND.

The Papist, misrepresented, believes that he is no longer obliged to obey Christ's commands, than his Church will give him leave; and that therefore, though Christ instituted the Sacrament under both kinds, and commanded it to be received so by all; yet he thinks it not necessary, for any one to do so now but Priests; because his Church, forsooth, hath forbidden the cup to the laity; and put a stop to the precept of Christ, Drink ye all of this, Matt. xxvi.

The Papist, truly represented, believes he is obliged to coey all the commands of Christ; and that neither his Church nor any other power upon earth can limit, alter, or annul any precept of divine institution, contrary to the mtention of the lawgiver. Neither is the denial of the cup to the laity, a practice any ways opposite to this his belief; he being taught, that though Christ instituted

he blessed sacrament under both kinds, and so delivered it to his Apostles, who only were then present, and whom he then made Priests; yet he gave no command that it should be received by all the faithful, but left this indifferent, as it is evident from his own words, where he attributes the obtaining life everlasting, which is the end of the institution, no less to the receiving in one kind, than to the receiving under both kinds; as when he says, "If any man eat of this bread, he shall live for ever. He that eats me, even he shall live by me. He that eats of this bread shall live for ever," John vi. 51, 57, 58. And a curious reader may find as many texts for thus receiving under one kind, as for the other. And St. Augustine was of epinion, that Christ himself administered the Sacrament to some of his disciples under one kind only, viz. to those going to Emmaus, Luke xxiv. 30. that the Apostles afterward did often practice the like, when they assembled to break bread, Acts ii. &c. which place, he explains of the Sacrament, Aug. L. Cons. Evang. chap. 49. And that it was the custom of the primitive Christians, to give it under one kind to children, to the sick, and to the faithful in the time of persecution; and that men on a journey used to carry it with them, is attested both by ancient writers, and modern historians. Nev, he finds that it was the practice of the Church, to communicate under one kind only, or else under both, as every one thought good, for the first four hundred years after Christ; and that the first precept of receiving under both kinds, was given to the faithful by Pope Leo I, in the year 443, and confirmed by Pope Gelasius in 490, not for the correcting any abuse that had crept into the Church, but for the discovering the Manichees, who being of opinion, that Christ had no true blood, and that wine was the gall of the devil, used to lurk among the Christians, and receiving under the form of bread only, as the rest did, remained undistinguished, till by this obligation of all receiving the cup, which they judged unlawful and abominable, they were detected.

And now, if a thing, till that time indifferent, was for these motives determined by Ecclesiastical precept, and

so observed for some hundred years, without scruple or questioning the authority; why should he doubt to submit to the same authority, when, upon different motives and circumstances, they issue forth another precept? Few doubt of this in the matter of eating strangled meat and blood; which, though forbid by the Apostles, Acts xv. and so at that time unlawful, is now, and upon other circumstances, become a thing indifferent, and like other And why then should he scruple in this, especially since there is no injury done, nor is he defrauded of any thing? For believing the real presence of Christ in the sacrament, he consequently believes whole and living Jesus to be entirely contained under either species, and that receiving one kind, he is truly a partaker of the whole sacrament, and not deprived of either the body or blood of Christ.

OF THE MASS.

The Papist, misrepresented, believes an insufficiency in the Sacrifice made by Christ upon the Cross; and that his death will little avail us in order to our redemption, unless we, by daily sacrificing him to his Father, perfect what he began. And therefore, little taking notice of St. Paul's words to the Hebrews, Chap. x. 14. where he says, that Christ our High Priest, by one oblation, hath perfected for ever them that are sanctified; he thinks he shall never be sanctified, but by the offering made by his Mass-Priests upon their Altars, when they say Mass.

The Papist, truly represented, believes that the Sacrifice made by Christ upon the Cross was altogether sufficient; that by it he saved and redeemed us, paying the debt of sin, and satisfying the infinite justice of his Father. That by it he procured for us all means for our salvation; all graces in order to faith and good works, all the sacraments, and which of all things is most honourable to God, the offering of a sacrifice. But as Christ's worshipping of God, Christ's fasting, Christ's praying

and suffering for us, does not hinder or evacuate our worshipping of God, our fasting, our praying for ourselves; so neither did his sacrifice hinder or evacuate all sacrifices for ever. And, as he instituted fasting, praying and suffering, for his followers, that by so doing, they might apply what he did to themselves; so also he instituted a Sacrifice: that by it they might apply the merits of his sacrifice, and make it beneficial to their souls.

So that, though he firmly believes, that Christ offered sacrifice for our redemption, and by one holy offering, spoken of by St. Paul, perfected by way of redemption the sanctification of all those that are sanctified; yet he also believes, that to receive the benefit of this offering, we must also do our parts, by our good works concurring with Christ, and in some manner purifying ourselves, I John iii. 3. and therefore not omit the best of all works, which is sacrifice; which our Saviour Jesus Christ instituted at his last supper, when leaving unto us his Body and Blood, under two distinct species of bread and wipe, he bequeathed as a legacy to his Apostles, not only a sacrament, but also a sacrifice; a commemorative sacrifice, lively representing in an unbloody manner, the bloody sacrifice which was offered for us upon the Cross; and by a distinction of the symbols, distinctly showing forth his (Christ's) death until he come. This he gave in charge to his Apostles, as to the first and chief Priests of the New Testament, and to their successors, to offer; commanding them to do the same thing he had there done at his last supper, in commemoration of him. is the oblation, or sacrifice of the Mass, which has been observed, performed, frequented by the faithful in all ages, attested by the general consent of all antiquity, universal tradition, and the practice of the whole Church; mentioned and allowed by all the fathers Greek and Latin, and never called into question but of late years, being that pure offering which the prophet Malachi foretold should be offered among the Gentiles in every place, Mal. i. 11. as this text was ever understood by the ancient Fathers.

OF PURGATORY.

The Papist, misrepresented, believes contrary to all reason, to the word of God, and to all antiquity, that besides heaven and hell, there is a third place, which his Church is pleased to call Purgatory; a place intended purely for those of his communion, where they may easily have admittance after this life, without danger of falling into Hell; for that though hell was designed first for the punishment of sinners; yet, that now, since the blessed discovery of purgatory, hell may easily be skipped over, and an eternal damnation avoided, for an exchange of some short penalty undergone in this Pope's prison.

The Papist, truly represented, believes it damnable to admit of any thing for faith that is contrary to reason, the word of God, and all antiquity: but that the being of a third place, called Purgatory, is so far from being contrary to all, or any of these, that it is attested, cenfirmed, and established by them all. It is expressly taught in the second of the Machabees, c. xii. where money was sent to Jerusalem, for sacrifice to be offered for the slain, and it is recommended as holy and wholesome to pray for the dead, that they may be loosed from their Now these two books of Machabees were certainly held in great veneration by all antiquity: and as St Augustine informs us, L. xviii. de cir. Dei, were then accounted canonical by the Church. The being also of a third place is plainly intimated by our Saviour, Matth. xii. 12. where he says, whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. By which words Christ evidently supposes that though these shall not, yet some sins are forgiven in the world to come; which, since it cannot be in heaven where no sin can enter, nor in hell, where there is no remission; it must necessarily be in some middle state; and in this sense it was understood by St. Augustine above thirteen hundred years ago. Civ. Dei. 1. 21. c. 13, & 24. & lib. cont. Julian, c. 15. So also by St. Gregory the Great, l. 4. Dial. c. 39. In the same manner does St. Augustine understand those words of St. Paul, 1 Cor. iii. 15. He himself shall be saved: yet so as by fire. Where he thinks him to speak of a purging fire, Aug. in Psal. 37. So the same Father understands that prison of which St. Peter speaks, 1 Pet. iii. 19. to be some place of temporal chastisement, Aug. Ep. 99. And if this great Doctor of the Church in those purer times, found so often in the Bible, a place of pains, after this life, from whence there was release; how can any one say without presumption, that the being of a third place is contrary to the word of God? Neither can the antiquity of this doctrine be more justly called in question, of which is found so early mention, not only by this Holy Father, but by divers others his predecessors, who came not long after the Apostles, and were the best witnesses of their doctrine, See Acts SS. Perpet. & Felicit. mentioned and approved by St. Augustine, l. i. de Anima & ejus Orig. c. 10. l. 3. c. 9. & l. de Monagamia, St. Cyprian. Ep. 66. ad cler. Arnobius 1. 4. contra gen. &c. &c. &c. And as for the reasonableness of this tenet, his reason convinces him, 1st. That every sin, how slight soever, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here. 2d. That such small sins do not deserve eternal punishment. 3d. That few depart this life so pure as to be wholly exempt from spots of this nature, and from every kind of debt due to God's justice. 4th. Therefore that few will escape without suffering something from his justice for such debts which they have carried with them out of this world; according to that rule of divine justice, by which he treats every soul hereafter, according to their works, and according to the state in which he finds them in death. Thus his reason convinces him that there must be some third place; for, since the infinite goodness of God can admit nothing into heaven which is not clean, and pure from all sin both great and small, and his infinite justice can permit none to receive the reward of bliss, who as yet are not out of debt, but have something in justice to suffer; there must



of necessity be some place or state, where souls departed this life, pardoned as to the eternal gulit or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. And this is what he is taught concerning Purgatory; which, though he knows not where it is, of what nature the pains are, or how long each soul is detained there; yet he believes that those that are in this place, being the living members of Jesus Christ, are relieved by the prayers of their fellow members here on earth, as also by alms and masses offered up to God for their souls. And for such as have no relations or friends to pray for them, or give alms, or procure masses for their relief, they are not neglected by the Church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office.

OF PRAYING IN AN UNKNOWN TONGUE

The Papist, misrepresented, is counselled by his Church to be present at sermons, but never permitted to hear any he is able to understand, they being all delivered in an unknown tongue. He is taught to pray, but it must be in Latin. He is commanded to assist at the Church service and to hear mass, but it must be without understanding a word; it being all performed in a language, of which he is altogether ignorant; and thus he is miserably deprived of all the comfortable benefits of Christianity, hearing, but without understanding; praying, but without reaping fruit; assisting at public assemblies, but like a stock or stone, without feeling, or the least sense of devotion.

The Papist, truly represented, is counselled by his Church to be present at sermons, such as he is able to understand, they being always delivered in the vulgar language of every country; in France, French; in Spain, Spanish; in Italy, Italian; in England, English. They being purely intended for the good instruction of the

congregation present. He is taught to pray, and always provided with such books of devotion as he is capable of . understanding, every nation being well furnished with such helps extant in the language proper to the country. He is commanded to assist at the Church service, and to hear Mass; and in this he is instructed, not so much to understand the words, as to know what is done. the Mass being a sacrifice, wherein is daily commemorated the death and passion of Christ, by an oblation, made by the priest, of the body and blood of the immaculate Lamb under the symbols of bread and wine, according to his own institution; it is not so much the business of the congregation present, to employ their ears in attending to the words, as their hearts, in contemplation of the divine mysteries, by raising up fervent affection of love, thanksgiving, sorrow for sins, resolutions of amendment, &c. That thus having their heart and intention united with the Priest's they may be partakers of his prayers, and of the sacrifice he is then offering; than which he believes nothing is more acceptable to God, or beneficial to true believers. And for the raising of these affections in his soul, and filling his heart with love and devotion, he thinks, in this case, there is little need of words; a true faith, without these, is all sufficient.

Who could have refrained from bursting forth into tears of love and thanksgiving, if he had been present while our Saviour was tied to the pillar, scourged and tormented, though he opened not his mouth to the by standers, nor spoke a word? Who would have needed a sermon to have been filled with grief and compassion, if he had seen his Saviour exposed to the scorn of the Jews, when he was made a bloody spectacle by Pilate, with Ecce homo, Lo the man! Who could have stood cold and senseless, upon Mount Calvary, under the cross, when his Redeemer was hanging on it, though he had not heard or understood a word that he spoke?

Does any one think those holy women, who followed their Lord in these sad passages, and were witnesses of his sufferings, wanted holy affections in their souls, berrated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/hvd.hnssx. ic Domain. Goodle-dinitized / http://www.hathitrust.org/acress.use#nd-goodle

cause he spoke not; or were they scandalized at his Was not their faith in him that suffered, by sil∈uce? which they believed him to be Christ Jesus, true God and man, laving down his life for the redemption of man. sufficient to excite in their souls all the passions due from a sinful creature to his bleeding Redeemer, to his crucified Jesus? The like faith also is sufficient to fill him with devotion, when he is present at the holy sacrifice of the Mass; for believing that Christ is there really present before him, under the species of bread and wine, and that he that lies upon the altar, is the Lamb of God that takes away the sins of the world; what need of more to quicken in his soul all the affections of a devout lover? Can he behold his Redeemer before him, and not break forth into love and thanksgiving? Can he see him that gives sight to the blind, health to the sick, and life to the dead, and yet stand still, senseless and unmoved, without putting up any petition to him, without asking any thing for his blind, sick, and sinful soul? Can he believe that he that gave his life for the world and died for our sins, is there before him, and not be touched with sorrow and contrition for his offences? Can he see commemorated every doleful passage of his Saviour's suffering, in the several mysteries of the mass, and yet not be filled with grief and compassion? Is not Jesus welcome to devout souls, although he come in silence? Is not the presence of Christ a more forcible motive to a Christian, than any human words could be? And if he must needs have words, let him behold with the eye of faith the gaping wounds of his Redeemer, and see if those speak nothing to his soul? If they do not, it is because he wants faith.

It nothing, therefore, concerns his devotion that the Mass is said in Latin, if the Church has ordered it thus, so to preserve unity, as in faith, so in the external worship of God; and to prevent alterations and changes which it would be exposed to if in vulgar languages; and for other good reasons; what is that to him? He should receive but little advantage, if it were in his mother tongue. For besides that the greatest part is said in so low a

voice that it is not possible he should hear it; the words do not belong to him, but only to the priest's office; his obligation is, to accompany the priest in prayer and spirit, to be joint-offerer with him, to contemplate the mystemes there represented, and to excite in his soul devotions according to the exigency of every passage; according to the directions he finds in his English prayer-books, of which there are extant a great variety, set forth for the help of the ignorant; by which they are taught the meaning of every part and ceremony of the Mass, and how to apply their devotions accordingly. And if at any time he be present at other public devotions which are performed in Latin; or should say any private prayers, or sing a hymn in the same language, which he understands not; yet is he taught that this might be done, with great benefit to his soul and the acceptance of God, if on these occasions he does but endeavour to raise his thoughts to heaven, and fix his heart upon his Maker. For that God does not respect the language of the lips, but of the heart; does not attend the motion of the tongue, but of the mind; and if these be but directed to him in thanksgiving, in praising, or petitioning, in humiliation, in contrition, and such like acts, as circumstances require, he need not doubt but that God accepts his prayers and de-It being an undeniable thing, that to say prayers well and devoutly, it is not necessary to have attention on the words, or on the sense of the prayers, but rather purely on God. Of these three attentions, this last being approved by all, as of greatest perfection, and most pleasing to God. And this he can have, whether he understands the words or not. It being very usual and easy for a petitioner to accompany his petition with an earnest desire of obtaining his suit, though the language in which it is worded, be unknown to him.

OF THE SECOND COMMANDMENT. •

THE Papist, misrepresented, is kept in ignorance, as to an essential part of his duty toward God; never being permitted to know the Commandments, but by halves.



For in the books delivered to him for his instruction, such as catechisms and manuals, the second Commandment is wholly left out; and he by this means is taught to fall into all sorts of superstitious worship, and downright idolatry.

THE Papist, truly represented is instructed in his whole duty toward God, and most especially in the ten Commandments. He is taught to understand them all and every one; that there is an obligation of observing them, under pain of eternal damnation; and that whosoever breaks any one of them, loses the favour of God, and as certainly hazards the loss of his soul, as if he broke them all. And though in some short catechisms in which the whole Christian doctrine is delivered in the most compendious and easy method, in condescendence to weak memories, and low capacities, the second Commandment, as it is reckoned by some, be omitted; yet it is to be seen at length in other catechisms, manuals, and doctrinal books, to be met with every where in great And if any one should chance not to see any of these, yet would he be out of all danger of falling into any superstitious worship or idolatry, for that having read his first Commandment, "Thou shalt have no other Gods before me;" he is taught by this, that he is commanded to love, serve, adore, and worship one only true, living and eternal God, and no more; that it is forbidden him to worship any creature for a God, or give it the honour due to God; and that whosoever worships any idols, images, pictures, or graven thing, whatsoever the object be, whether in heaven above, in the earth beneath, or in the waters under the earth, for God, breaks the Commandment by committing idolatry, and stands guilty of an inexcusable and most damnable sin.

Now, having been taught that this is the intent of the first precept of the decalogue, he thinks there can be but little danger of his becoming superstitious in his worship, or an idolater, for want of the second; there being nothing in this, but what he is fully and expressly instructed in, by having learned the first; it being rather an explica-

tion of this, than any new and distinct precept; and for this reason he finds them in his books, put together as one, or rather as the first Commandment, with its explication; by which means it comes about, that there are only three in the first table, teaching him his duty toward God, and seven in the latter, concerning his duty toward his neighbour; which is the division assigned by St. Augustine. And though St. Jerome observes not this method, but divides them into four and six; yet there being no direction in Scripture concerning the number of Commandments to be assigned to each table; nor to let us know which is the second, which the third Commandment, or which the last; he is taught that it is but an unnecessary trouble to concern himself about the number of them, or division, whereas his whole business bught to be, the observance of them in his life and conversation.

OF MENTAL RESERVATIONS.

The Papist, misrepresented, is taught to keep no-faith with any that are reputed heretics by his Church; and that whatsoever promise he has made, though ever so positive and firm, with this sort of people, he may lawfully break, cheat, and cozen them without any scruple. And though he must not do this by downright lying and telling untruths; for that would be a sin; yet he may make use of any indirect ways, such as dissimulation, equivocations, and mental reservations, and by this means draw them into snares; and this without fear of offending God, who is well pleased with these kind of pious crafts, and allows of these holy cheats.

The Papist, truly represented, is taught to keep faith with all sorts of people, of whatsoever judgment or per suasion they may be, whether in communion with his Church or not; he is taught to stand to his word, and observe his promise given, or made to any whatsoever, and that he cannot cheat or cozen, whether by dissembling, equivocations, or mental reservations, without de-



fiance of his own conscience, and the violation of God's This is the instruction he receives from the pulpic. the confessionary, and his books of direction, and nothing is more inculcated in his Church than sincerity and truth. But as to the doctrine and practice of equivocations and mental reservations, so far from being approved by his Church, he finds it expressly censured by Pope Innocent XI. in a decree issued forth, March 2, 1679, prohibiting the teaching or maintaining of it, under pain of excommunication. He is taught therefore to speak plainly and sincerely, without any such like artifices, which cannot but be very injurious to all society, and displeasing to the First Truth. And now, if any authors in communion with this Church, be produced as patrons and abettors of these mental juggles, let them hold up their hands, and answer for themselves; their Church has approved of no such doctrine, and is no more to be charged with their particular opinions, than with the unexemplary lives of her other members, whose irregularities are not at all derived from their religion, but from following their own corrupt inclinations, and giving way to the temptations of their enemy.

OF A DEATH-BED REPENTANCE.

The Papist, misrepresented, is bred up in a total neglect of the service of God, and of all virtue and devotion, while he is well, and in good health, upon presumption of a death-bed repentance, and a confidence that all his sins will be certainly forgiven, if he can but once say, "Lord have mercy upon me," at the last hour. And it is a sufficient encouragement to him to rely wholly upon this, to see that there is no such profligate villain, none that has lived, though to the height of wickedness and debarchery, in his communion; but at his death shail he assisted by a priest, and shall receive an absolution from all his sins, with an absolute promise of being soon admitted to bliss, and reigning with Christ, if he can but once say he is sorry, or if his voice fail him, signify as much by a nod of his head, or the motion of a finger

The Papist, truly represented, is bred up in the service and love of God, taught to work his salvation in fear and trembling, to provide in health-time against the last hour, and by no means to rely upon a death-bed repentance; for that men (generally speaking) as they live, so they die; and it is to be feared greatly, that those who neglect God Almighty, and forsake him all their lifetime, will never find him at their death. So that (with St. Augustine) he doubts the salvation of as many as defer their conversion till that hour. However, if any are found, that have been so neglectful of their duty, as to put off this great business of eternity to the last moment, he is taught, that in charity they ought to have all assistance possible, to put them in mind of their condition, to excite them to a hearty detestation of all their offences; to let them know, that they deserve hellfire in punishment of their wickedness, yet that they ought by no means to despair, for that God is merciful; and who knows, but if they heartily call upon him, and endeavour for a sincere repentance, with an humble confidence on the merits and passion of Jesus Christ, he may hear their prayers, show them mercy, and give them time to These are all the promises that can be given in this point, and this is what he sees daily practised; and if some, by these means, are preserved from falling into despair, it is well; but as for any receiving, from hence, encouragement of coming into the like circumstances, he thinks there is but little danger; especially since there is nothing so often repeated in books, no more common subjects for sermons, than displaying the manifold perils of delaying one's conversion, and putting off repentance till the last hour.

OF FASTING.

The Papist, misrepresented, is contented with the appearance of devotion; and looking not beyond the name of mortification, he sits down well satisfied with the shadow, without ever taking care for the substance. And thus, being a great pretender to fasting and the

ated at Wayne State University on 2021-02-03 04:19 GMT / https://hdl.handle.net/2027/hvd.hnss> c Domain Gongle.digitized / bttp://www.hathitrust.org/arcess_use#ford.nongle denial of himself, he thinks he has sufficiently complied with his duty in this point, and made good his claim, if he has but abstained from flesh; and though at the same time, he regales himself at noon, with all variety of the choicest fish, and stuffs himself at night with the best conserves, and most delicate junkets, and drinks all day the most pleasant wines and other liquors; yet he persuades himself, that he is a truly mortified man, and that he has done a work of great force, in order to the suppressing of his corrupt inclinations, and satisfying for the offences of his life past. Nay, he has such a preposterous conceit of things, that he believes it a greater sin to eat the least bit of flesh on a fasting-day, than to be downright drunk, or to commit any other excess; as having less scruple of breaking the Commandments of God, than of violating any ordinance of the Pope, or any law of his Church.

THE Papist, truly represented, is taught by his Chyrch, that the appearance of devotion, the name of movification, and pretence to it, are only vain and fruitless things, if they are not accompanied with the substance. that it is but a very lame compliance with the eclesiastical precept of fasting, to abstain from flesh, unless all other excesses are at the same time carefully avoided. It is true, his Church has not forbidden on these days the drinking of wine, but permits a moderate use of it, as at other times; but is so far from giving liberty to any of her flock for committing excesses, that she declares drunkenness, and all gluttony whatsoever, to be more heinous and scandalous sins on such days than any other; they being expressly contrary, not only to the law of God, but also to the intention of the Church, which appoints these times for the retrenching debaucheries, and conquering our vicious appetites. And now if any of his profession make less scruple of being drunk on a fasting day, than of eating the least bit of flesh, he knows nothing more can be said of them, than of many of another communion, who will not break the sabbath-day by doing any servile work on it, for all the world, looking on this

as a most damning sin; and yet at the same time have but little scruple of swearing, cursing, lying, or revelling the greatest part of the day; which is not because they have more liberty for these than the former, they all being most wicked offences; but because they that do thus, are but Christians by halves, who with a kind of pharisaical and partial obedience, seem to bear some of the Commandments most zealously in their hearts, while they trample others under their feet, scrupling many times at a mote, and on other occasions passing by a beam undiscerned, for which their Church is not to be accountable. but themselves, as being guilty of a wilful blindness, and This is the real case of a most unchristian negligence. such of his communion, who, on days of humiliation, while they abstain from flesh, yet give scandal by their intem-They have a command of God, by which they are obliged on all days to live soberly, and to avoid all gluttony and drunkenness; and on fasting days, besides this command of God, they have a Church precept, by which they are bound, if able, to eat but one meal in a day, and that not of flesh. And now, if some are so ignorant and careless, as to be scrupulously observant of one of these commands, and wholly negligent of the other; it is not because their religion teaches them to do so, (which condemns and detests all such scandalous partiality, and complying with their duty by halves) but because they shut their ears to all good instruction, and choose rather to follow their own corrupt appetites, than the wholesome doctrine of their Church.

OF DIVISIONS AND SCHISMS IN THE CHURCH.

THE Papist, misrepresented, is of a religion, in which there are as many schisms as families, and they are so divided in their opinions, that commonly as many as meet in company, so many several tenets are maintained. Hence arise their infinite and endless disputes, and the disagreement of their divines, who pretend to give a true and solid explication of the mysteries of the Christian

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faith, and yet differ in as many points as they write of. Besides, what variety of judgments is there in their religious houses and cloisters, no one agreeing with another, in their foundation, institution, and profession; this being of the religion of St. Dominic, that of St. Francis, a third of St. Bernard, others of St. Benedict; and so without number; so that there is as many religions as orders. And yet they pretend to Christian unity, amidst this diversity growing upon them every day.

THE Papist, truly represented, is of a religion in which there are no schisms or separations; all the members of it, however spread through the world, agreeing like one man, in every article of their faith, by an equal submission to the determination of their Church. And no one of them, though most learned and wise, ever following any other rule in their faith, besides this, of assenting to all that the Church of God, planted by Christ, assisted and protected by the Holy Ghost, proposes to the faithful to be believed as the doctrine of the Apostles, and received as such in all ages. That is, all unanimously believe as the Church of God believes. No one of his communion ever doubting of this, or scrupling to receive any thing after his Church's declaration.

And now, though they all thus conspire in every point of faith, yet there is a great diversity among schoolmen in their divinity points, and opinions of such matters as are no articles of faith, and which being never defined by their Church, may be maintained severally, either in this or that way, without any breach of faith, or injury to their religion; and of these things only they dispute, and have their debates in manner of a school exercise. without any disagreement at all in their belief, but with a perfect unity. The like unity is there amongst their religious orders, all which say the same creed, own the same authority in the Church of Christ; and in every thing profess the same faith; and have no other differences, than as it were of so many several steps or degrees, in the practice of a devout and holy life; some being of a more severe and strict discipline, others of a

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more gentle and moderate; some spending more time in praying, others more in watching, others more in fasting; some being intended for the catechising and breeding up of youth; others for taking care of hospitals, and looking after the sick; others for going among intidels, and preaching to them the gospel of Christ, and for such like pious and Christian designs, to the greater glory and honour of God. Which differences make no other difference in the several professors, than there was between Mary and Martha, who expressed their love and service to their Lord in a very different employ, but both commendably, and without any danger of prejudicing the unity of their faith.

OF FRIARS AND NUNS.

The Papist, misrepresented, is taught to have a high estimation of all those in his communion, who, cloistering themselves up, become Friars and Nuns; a sort of people who call themselves religious, and are nothing but a religious cheat; under the cloak of piety, and pretence to devotion, deceiving the world, and living to the height of wickedness, under the notion of Saints.

THE Papist, truly represented, is taught to have a high esteem for those of his communion, who undertake that sort of life, which, according to Christ's own direction, and his Apostles, is pointed out as best. A sort of people who endeavour to perform all that God has commanded, and also what he has counselled as the better, and in order to more perfection. They hear Christ declaring the danger of riches; they therefore embrace a voluntary poverty, and lay aside all titles to wealth and possessions. St. Paul preaches, that he that giveth not his virgin in marriage, doth better than he that does; and she that is unmarried, cares for the things of the Lord, how she may be holy both in body and in spirit; they therefore choose a single state, consecrating their virginity to God; that so they may be wholly intent on his service, and be careful how to please him; while she that is married, cares for the things of the world, how she may please her husband, 1 Cor. vii. 32, 33, 34. 38. The gospel proclaims that those that will follow Christ, must deny themselves: they therefore renounce their own wills, and without respect to their own proper inclinations, pass their lives in a perpetual obedience. And because the world is corrupt, so that to a pious soul every business is a distraction, every diversion a temptation, and more frequently provocations to evil, than examples to good; they therefore retire from it as much as possible, and confining themselves to a little corner or cell, apply themselves wholly to devotion, making prayer their business, the service of God their whole employ, and the

salvation of their souls their only design.

And now, if in these retirements, where every thing is ordered as it may be most advantageous for the promoting of virtue and devotion, and nothing permitted that is likely to prove a disturbance to godliness, or allurement to evil, yet some, (for God be praised, it is far from being the case of the generality,) live scandalously, and give ill example to the world: What can be said, but that no state can secure any man; and that no such provision can be made in order to a holy life, but it may be abused? But yet he does not think that such abuses, and the viciousness of some, can be argument enough to any just and reasonable man, to condemn the whole, and the institution itself. Is not marriage abused an infinite number of ways, and many forced to embrace this state. or at least to accept of such particular persons contrary to their own choice and liking? Is there any state in this world, any condition, trade, calling, profession, degree, or dignity whatsoever, which is not abused by some? Are Churches exempt from abuses? Bibles and the word of God abused? Is not Christianity itself abused, and even the mercy of God abused? therefore there is nothing so sacred and divine in the whole world, which wicked and malicious men do not pervert to their ill designs, to the high dishonour of God, and their own damnation, how can any, upon the mere consideration of some abuses, pass sentence of condemnation

against a thing, which otherwise is good and holy? It is an undeniable truth, that to embrace a life exempt, as much as can be, from the turmoils of the world, and in a quiet retirement dedicate one's self to the service of God, and spend one's days in prayer and contemplation, is a most commendable undertaking, and very becoming a Christian. And yet if some, who enter such a course of life as this, fall short of what they pretend, and instead of becoming eminent in virtue and godliness, by their unexemplary lives prove a scandal to their profession, is their rule and institution to be condemned, or rather they who swerve from it? No, let not the dignity of an Apostle suffer for the fall of Judas: nor the Commendments lie under an aspersion upon the account of those that break them.

OF WICKED PRINCIPLES AND PRACTICES.

THE Papist, misrepresented, is a member of a Church which is called holy, but in her doctrine and practices is so foul and abominable, that whosoever admires her for sanctity, may upon the same grounds do homage to vice Has ever any society, since Christ's time, appeared in the world so black and deformed with hellish crimes as she? Has she not outdone even the most barbarous nations and infidels with her impictics, and drawn a scandal upon the name of Christians, by her unparalleled vices? Take but a view of the horrid practices she has been engaged in; consider the French and Irish massacres, the murder of Henry III. and IV. kings of France, the holy league, the gun-powder treason, the cruelty of queen Mary, the firing of London, the death of Sir Edmonbury Godfrey; and an infinite number of other such like devilish contrivances; and then tell me, whether that Church which has been the author and promoter of such barbarous designs, ought to be esteemed holy, and respected for piety and religion, or rather to be condemned for the mistress of iniquity, the whore of Babylon, which hath polluted the earth with her wickedness, and taught nothing but the doctrine of devils?

And let ever so many pretences be made, yet it is evident, that all these execrable practices have been done according to the known principles of this holy Church, and that her greatest patrons, the most learned of her divines, her most eminent bishops, her prelates, cardinals, and even the popes themseleves, have been the chief managers of these hellish contrivances. And what more convincing that they are all well approved, and conform to the religion taught by their Church.

THE Papist, truly represented, is member of a Church. which, according to the ninth article of the Apostles' Creed, he believes to be Holy; and this not only in name, but also in doctrine; and for witness of her sanctity, he appeals to her councils, catechisms, pulpits, and spiritual books of direction; in which the main design is, to imprint in the hearts of the faithful this comprehensive maxim of Christianity; that they ought to love God above all things, with their whole heart and soul, and their neighbour as themselves; and that none should flatter themselves with a confidence to be saved by faith alone, without living soberly, justly, and piously; as it is in the council of Trent, Sess. 6. c. 11. So that he doubts not at all, but that as many as live according to the direction of his Church, and observance of her doctrine, live holily in the service and fear of God; and with an humble confidence in the merits and passion of their Redeemer, may hope to be received after this life into eternal bliss. But that all in communion with his Church do not live thus holily, and in the fear of God, he knows is too evident; there being many in all places, wholly forgetful of their duty, giving themselves up to vice, and guilty of most horrid crimes. And though he is not bound to believe all to be truth, that is charged upon them by adversaries; there being no narrative of any such devilish contrivances and practices laid to them, wherein passion and fury have not made great additions; wherein things dubious, are not improved into certainties, suspicions into realities, fears and jealousies into substantial plots, and downright lies and recorded perjuries, into pulpit, nay, gospel truths.

Yet he really thinks, that there have been men of his profession of every rank and degree, learned and unlearned, high and low, secular and ecclesiastic, that have been scandalous in their lives, wicked in their designs, without the fear of God in their hearts, or care of their own salvation. But what then? Is the whole Church to be condemned for the vicious lives of some of her professors; and her doctrine to stand guilty of as many villanies as those commit, who neglect to follow it? If so, let the men of that society, judgment, or persuasion, who are not in the like circumstances, fling the first stone. Certainly, if this way of passing sentence be once allowed as just and reasonable, there never was, nor ever will be, any religion or Church of God upon the earth. fident undertaker would find no difficulty in proving this: especially if he had but the gift of exaggerating some things, misrepresenting others, of finding authors for every idle story, of charging the extravagant opinions of every single writer upon the religion they profess, or raking together all the wickedness, cruelties, treacheries, plots, conspiracies, at any time committed by any ambitious desperadoes, or wicked villains; and then positively asserting, that what these did, was according to the doctrine of that Church of which they were members: and that the true measures of the sanctity and goodness of the Church in whose communion these men were. may be justly taken from the behaviour of such offenders.

But certainly no man of reason and conscience can allow of such proceedings. No sober man would ever go to Newgate or Tyburn, to know what is the religion professed in England according to law; nor would look into all the sinks, jakes, or dung-hills about town, from such a prospect to give a true description of the city. Why, therefore, should the character of the Church of Rome, and her doctrine, be taken only from the loose behaviour and wicked crimes of such, who, though in communion with her, yet live not according to her direction? She teaches holiness of life, mercy to the poor, loyalty and obedience to Princes, and the necessity of keeping

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the commandments, witness the many books of devotion and direction, made English for public benefit, written originally by Papists, and great numbers there are, God be praised, who practise this in their lives. And now if there be many also who stop their ears to good instruction, and following the suggestion of their own ungoverned appetites, of pride, ambition, covetousness, luxury, &c., so lay aside all concern of salvation, and become unchristian both to God and their neighbour, that they are a shame to their profession; why should the Church be represented according to the wickedness of those that neglect her doctrine; and not rather by the piety and exemplary lives of such as follow it? Let the character of the Church be given according to what she teaches, and not according to the writings of every positive opiniator, or the practices of every wicked liver, and there is no fear of its coming out ugly and deformed. Neither let any one pretend to demonstrate the faith and principles of the Papists, by the works of every divine in that communion; or by the actions of every Bishop, Cardinal or Pope; which are not any rule of their faith. own that many of their writers are too loose in their opinions, that all Bishops and Cardinals are not so edifying as becomes their state; and that Popes may have their failings too. But what then? These actions of Popes concern not the faith of those who are in communion with them; they may throw a scandal indeed upon the religion, but they cannot alter its creed. what need any other return to the numerous clamours made daily against the wickedness of the Papists? a sufficient vindication of their chief Pastors and Popes, to use the words of Lord Castleman in his apology, that among two hundred and fifty, that have now successively bore their charge, there are not above ten or twelve against whom their most malicious adversaries can find occasion of spitting their venom; and that a challenge may be made to the world, to show but the fifth part of so many successive governors, since the creation, of which there have not been far more that have abused And as for their flock, and people owning this authority, it is true, many wicked things have been cone by some of them; and too many, like libertines, neglect the care of their souls. But, however, the generality of them live like Christians; few enter into their communion, but with their religion they change also their manners for the better; few desert them, but such who seem to be fallen out with all Christianity; and whosoever will look into one of our neighbouring popish towns, as Paris, Antwerp, Gaunt, &c. will find in any one of them more praying, more fasting, more receiving the Sacraments, more visiting of prisoners, and the sick, more almsgiving, than in any ten towns of the Reformation.

OF MIRACLES.

THE Papist, misrepresented, is so given up to the belief of idle stories and ridiculous inventions in favour of Saints, which he calls miracles, that nothing can be related so every way absurd, foolish, and almost impossible, but it gains credit with him; and he is credulously confident of the truth of them; so that there is no difference to him, betwirt these tales, and what he reads in Scripture.

The Papist, truly represented, is not obliged to believe any one miracle, besides what is in the Scripture; and for all others, he may give the credit, which in prudence he thinks they deserve, considering the honesty of the relator, the authority of the witnesses, and such other circumstances, which on the like occasions used to gain his assent.

And now, if upon the account of mere history, and the consent of authors, none make any doubt, but that there was such a one as Cæsar, Alexander, Mahomet, Luther, &c. or of hany particulars of their lives and actions, why should he doubt of the truth of many miracles, which have not only the like consent of authors and history, but also have been attested by great numbers of eyewitnesses, examined by authority, and found upon record.

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with all the formalities due to such a process? Augustine relates many miracles done in his time, so does St. Jerom, and other Fathers; and if they doubted nothing of them then, why should be question the truth of He finds, that in the time of old law, God them now. favoured many of his servants, by working miracles by their hands; and he thinks that God's hand is not shortened now; that the disciples of Christ are no less the favourites of heaven than those of Moses; and that the new law may be very well allowed to be as glorious, and as particularly privileged as the old; especially since Christ promised that they that believed in him should do greater miracles than ever he himself had done, St. And what if some miracles, recounted by John, xiv. 12. authors, are so wonderfully strange, as to seem to some ridiculous and ubsurd, are they less true upon this Is not every thing ridiculous to unbelievers? The whole doctrine of Christ is a scandal to the Jews, and folly to the Gentiles. And what is more absurd to one that wants faith, than the miracles recounted in the Old Might not such a one turn them all into Testament? ridicule and buffoonery? Take but faith away, and what becomes of Balaam and his ass, Samson and his jaw-bone, Elias and his fiery chariot, Elisha's mantle, ax-head, and dead bones, Gideon's pitchers, lamps, and trumpets, the fall of the walls of Jericho, Moses holding up his hands for the victory over his enemies, his parting of the Red sea, and Joshua commanding the Sun to stand still, &c.? Might not these and all the rest be painted out as ridiculous, as any supposed to be done since A little incredulity, accompanied with a Christ's time? presumption of measuring God's works by human wisdom, will really make the greatest part of them pass for follies, and absurd impossibilities And though he is so far from giving equal assent to the miracles related in Scripture, and the others wrought since, that the former he believes with a divine faith, and the rest with an inferior kind of assent, according to the grounds and authority there is in favour of them, like as he does in profane history; yet the strangeness of these, never makes him in

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the least doubt of the truth of them, since it is evident to him, that all the works of heaven far surpass all his reasoning, and that while he endeavours but to look even into the very ordinary things daily wrought by God Almighty, he quite loses himself, and is bound to confess his own ignorance and folly, and that God is wonderful in all his works, a God surpassing all our knowledge. Whatsoever therefore is related upon good grounds, as done by the extraordinary power of God, he is ready to assent to it, although he sees neither the how, the why, nor the wherefore; being ready to attribute all to the honour and praise of his Maker, to whose omnipotent hand most of poor man's impossibilities are none.

OF HOLY WATER.

THE Papist, misrepresented, highly approves the superstitious use of many inanimate things, and attributes wonderful effects to such creatures which are but in a very inferior rank, and able to do no such things. Holy water is in great esteem with him, so are blessed candles, holy oil, &c.; in all which he puts so much confidence, that by the power of these he thinks himself secure from wickedness, enchantments, and all the power of the devil.

The Papist, truly represented, utterly disapproves all sorts of superstition. And yet he is taught to have an esteem for holy water, blessed candles, and holy oil, not doubting but that, as such men who have consecrated themselves to the service of God in the preaching of the gospel and administration of the sacraments, have a particular respect due to them above the laity; as Churches dedicated to God are otherwise to be looked on than other dwelling houses; so likewise these other creatures which are particularly deputed by the prayers and blessing of the priest, to certain uses for God's own glory, and the spiritual and corporal good of Christians, ought to be respected in a degree above other common things. And what superstition is there in the use of them? Has

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not God himself prescribed such inanimate things, and holy men made use of them, for an intent above their natural power; and this without any superstition? Was there superstition in the waters of jealousy, Numb. v. 17. or in the salt used by Elisha for sweetening the infected waters? Was it superstition in Christ to use clay for opening the eyes of the blind? Or in the Apostles to make use of oil for the curing of the sick? Mark vi. 10. And though there be no express command in Scripture, for blessing water, candles, &c. yet there is this assurance, that every creature is sanctified by the word of God and prayer, 1 Tim. iv. 5. and frequent promises that God will hear the prayers of the faithful. therefore, should he doubt, but that these creatures on which the blessing of God is solemnly implored by the word of God, and the prayers of the Priest and people, for their sanctification are really sanctified, according to the assurance of the Apostle and promises of God? St. Cyril of Jerusalem, who lived in the beginning of the fourth century, made no question, but that as those things which are offered to idols, though pure in their own nature, are made impure by the invocation of devils; so on the contrary, simple water is made holy and gets a sanctity, by virtue received from the Holy Ghost, of Christ our Lord, and his eternal Father, Cyr. Catech. And that blessed water was capable, by virtue received from heaven, of working effects above its own nature, was certainly the sentiment of the Christians in the primitive times. St. Epiphanius, Tom. 2. l. 1. cont. hær. 30. relates a passage at length, how water being blessed in the name of Jesus, and sprinkled upon fire, which by witchcraft was made inactive, and hindered from burning, immediately the enchantment ceased, and the fire burned. As also that a possessed person being sprinkled with blessed water, the party was immediately cured. Theodoret has the like narration of the devil hindering fire from burning, and how he was chased away, and the charm dissolved by blessed water being thrown on it, lib. And St. Jerome relates in vit. 5. Eccles. hyst. c. 21. Hilarion, how Italicus took water from blessed Hilarion.

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and cast it on his bewitched horses, his chariot, and the barriers from which he used to run, and that the charm of witchery did cease upon the sprinkling this water; so that all cried out, Marnas victus est a Christo; Christ hath conquered Marnas the idol.

And now there is no jeering and ridiculing of these things that will ever make them look like idle superstitions, to one that considers seriously how much they are grounded upon reason, the word of God, antiquity, and the authority and practice of the Catholic Church; which approves the use of them; yet so as plainly to teach that there is no confidence to be put in any thing, but only in Jesus Christ; and that what power these things have, they have not of themselves, but only from heaven, and by the invocation of the name of Jesus; who, as by his heavenly blessing he enables us to do things above the power of nature; so also by the prayers of his Church, he blesses these things, in order to the working effects above their own natural qualities, that by them his fatherly benefits may be applied to us, and that so the faithful may more particularly honour and bless him in all his creatures.

OF BREEDING UP PEOPLE IN IGNORANCE.

The Papist, misrepresented, is trained up in ignorance; and it is the chief means made use of by his Church, for preserving men in that communion, to hide from them her manifold mysteries of iniquity, her sottish superstitions, her unchristian doctrines, by performing all in unknown tongues, and not permitting the poor misled people to look into, or understand any thing that they believe or profess. And by this blindness they are persuaded to embrace such infinite numbers of gross errors, that were but the veil taken from their eyes, but for one half hour, and they but permitted to have one fair prospect of their religion, thousands and thousands would daily desert her, and come over to the truth.

THE Papist, truly represented, has all the liberty, encouragement, and convenience of becoming learned, of any people or persuasion whatsoever. And none that has ever looked over any library, and found that the greatest numbers and choicest books in all sciences, have men of his communion for their authors: none that in his travels has taken a thorough view of the universities in Popish countries, of Paris, Louvain, Salamanca, Bologna, &c. and considered their laborious studies, in philosophy, divinity, history, the Fathers, Councils, Scriptures, &c.; and, besides the students here, has seen how many thousands there are in religious houses, who, free from the disturbances of the world, make virtue and learning the business of their whole life; will ever lay ignorance to the charge of the Papists; but must in justice confess, that amongst them are to be found as many and as great scholars, as amongst any people or societies in the world. And as for the vulgar and common sort of that profession, though they understand not Latin, yet they are not trained up in ignorance of their religion, nor led along in blindness; but are so provided with books, in their own mother tongue, of instruction and devotion, wherein is explained the whole duty of a Christian, every mystery of their faith, and all the offices and ceremonies performed in the Church; that they must be very negligent, or else have very mean parts, who do not arrive at a sufficient knowledge of their obligation in every respect.

And, whosever has witnessed the great pains and care some good men take abroad, in explaining on Sundays and holydays in their churches, and on week-days in the streets, the Christian doctrine to the crowds of the ignorant and meaner sort of people, not omitting to reward such as answer well, with some small gifts, to encourage youth, and provoke them to a commendable emulation; will never say, that the Papists keep the poor in ignorance, and hide from them their religion. But rather that they use all means for instructing the ignorant, and omit nothing that can in anywise conduce to the breeding up of youth in the knowledge of their faith, and letting them see into the religion they are to profess. Neither does it seem to him, even so much us probable, that if the Church offices and service, &c. were per-

formed in the vulgar tongue, upon this the now ignorant people would immediately discover so many idle superstitions, senseless devotions, and gross errors, that they would in great numbers, upon the sight, become deserters of that communion, in which now they are professed members. For since there is nothing done but in a language which the learned, judicious, and leading men of all nations every where understand, and yet these espy nothing to fright them from their faith; but notwithstanding the seeing all through and through, they yet admire all for solid, holy, and apostolical, and remain steadfast in their profession, how can it be imagined, that the vulgar, weak, and unlearned sort, did they understand all as well as they, would espy any such errors and superstitions, which these others, with all their learning and judgment cannot discover? No; he thinks there is no reason to fear, that what passes the test among the wise and learned, can be groundedly called in question by the multitude.

OF THE UNCHARITABLENESS OF THE PAPISTS.

The Papist, misrepresented, is taught by his Church, to be very uncharitable, and to damn all that are not of his persuasion: so that let persons be ever so just in their dealings, ever so charitable to the poor, ever so constant in their devotions; though they confess Jesus Christ, and believe his incarnation, passion, resurrection, and ascension, yet if they are not in the communion of his Church, or if they disbelieve any one article declared by any of his general councils, he marks them out for schismatics and heretics; and sends them to hell without mercy.

The Papist, truly represented, is taught by his Church, a universal charity for all mankind: to wish well to all, to pray for all, to exercise both the corporal and spiritual works of mercy, according to his ability, to all, of what persuasion soever. But then charity and truth are not to be separated; and it would be a false charity, to pro-



mise heaven to any of those whom the word of God con demns to hell. Hence he thinks it no part of the duty of charity, to judge favourably of the salvation of any of those that die in mortal sin unrepented of; for such a judgment as this would do them no service, and would nurt himself. Now if we believe plain Scripture, and the universal tradition of the Fathers, and all antiquity, heresy and schism are mortal sins; and therefore saving that heretics, and schismatics are out of the state of salvation, his judgment is not uncharitable, because he advances nothing but a Scripture truth. St. Paul in plain terms declares the same, Galat. v. 20, 21. where he reckons sects or heresies among those sins of which he pronounces, that they that do such things shall not inherit the kingdom of God. Nor is he uncharitable in judging those guilty of heresy that obstinately refuse to believe any part of the divine revelation; and those guilty of schism that wilfully separate themselves from the communion of the Church, and refuse a due subordination to its Pastors: since Scripture and all antiquity give us no other definition of heresy and schism.

In what then are Papists uncharitable? Is it because they charge all with heresy and schism that are not in their communion? No, for they except all those whose being out of their communion is owing, not to any obstinacy, carelessness, worldly interest, or human respects. but purely to their being deprived of the means of knowing the truth, which they would gladly embrace if they For such as these, in the desire and disposition of their souls, are in the Church, and therefore are neither heretics nor schismatics. Nor are they uncharitable in restraining the whole Church of Christ to one communion, and believing that to be their own. for nothing is more evident in Scripture, nothing more ananimously received by all antiquity as a first principle in religion, than that the Church of Christ can be but one, one fold under one shepherd, one body, one spouse, one house, one city, one kingdom, and consequently one society, united in one faith and in one communion, established at first by Christ and his blessed Apostles; and descending by an uninterrupted succession from them, ever one, holy, catholic, and apostolical; and that the wilful breaking off from this original communion is the crime of schism; as the departing from its faith is the crime of heresy.

Therefore it is evident, that many sects disagreeing in faith, and divided in communion, cannot compound the one, holy, catholic, and apostolic Church of Christ. And therefore it cannot be uncharitable to maintain that the whole Church is but in one communion. marks of the Church agree to no other communion but his; it cannot be uncharitable in the Papist to believe that his Church is the true Church of Christ, and upon this conviction to invite all to her communion. alone has an uninterrupted succession of her Pastors from the Apostles of Christ. She alone has been always one; by all her members professing one faith, in one communion, under one chief Pastor, succeeding St. Peter, to whom Christ committed the charge of his whole flock, St. John xxi. 15. &c. and the keys of heaven, St. Mat: xvi. 19. She alone has been always holy; by teaching all holiness, by inviting all to holiness, by affording all helps and means of holiness, and by having in all ages, innumerable holy ones in her communion. alone is catholic or universal, by subsisting in all ages, by teaching all nations, and by maintaining all truths. She alone is apostolical, by deriving her doctrine, her communion, her orders, and her commission from the Apostles of Christ. She alone has converted infidel nations with their kings to the faith of Christ; and to this day sends her priests and missionaries into all parts of the world, to propagate the kingdom of Christ; she alone has been in all ages illustrated by innumerable miracles, and by the wonderful lives and deaths of innumerable Saints. other sects begun by separating from her; their first teachers went out from her; and had before acknowledged her authority; they were all censured by her, at their first appearance: but she never departed or separated from any more ancient Church, or was ever censured by any lawful authority. In a word, she is the great body

of Christians, descending from the primitive and a postolic Church: consequently she is the one, holy, catholic, and apostolical Church.

OF INNOVATION IN MATTERS OF FAITH.

THE Popish Church, as misrepresented, has made several innovations in matters of faith, and howsoever she lays claim to antiquity, with a pretence of having preserved the doctrine of the Apostles inviolable and entire; vet is evident to any serious observer, that the greatest part of her belief is mere novelties; not bearing date from Christ or his Apostles, but only from some of her own more modern synods: there scarce having passed any age yet, wherein there has not, in these ecclesiastical mints, been coined new articles, which, with the counterfeit stamp of Christ and his Apostles, are made to pass for good and current, amongst her credulous and undiscerning retainers. And, besides these, what a great number of errors have been introduced at other times; how many did Pope Gregory bring in, and how many the ignorance of the tenth age? So that if we compare the Church of Rome now, with the primitive times of the first three or four hundred years, there are no two things so unlike; she is a garden now, but quite overgrown with weeds; she is a field, but where the tares have perfectly choked up the wheat, and has little in her of apostolical besides the name.

The Popish Church, truly represented, has never made any innovation in matters of faith; what she believes and teaches now, being the same that the Catholic Church believed and taught, in the first three or four centuries after the Apostles. And though in most of her general Councils there have been several decisions touching points of faith; yet can no one, without an injury to truth, say, that in any of these have been coined new articles, or Christians forced to the acceptance of novelties, contrary to Scripture, or ancient tradition. These have only trodden in the Apostles' steps: as often



as they have been in the like circumstances with them; doing exactly according to the form and example left to the Church by those perfect masters of Christianity. And therefore as the Apostles in their assembly, Acts xv. determined the controversy concerning the circumcision; and proposed to the faithful, what was the coctrine of Christ in that point, of necessity to be believed, of which, till that decision, there had been raised several questions and doubts; but now no longer to be questioned, without the shipwreck of faith. So in all succeeding ages. the elders of the Church, to whom the Apostles left their commission of watching over the flock, in their Councils have never scrupled to determine all such points, as were controverted amongst Christians, and to propose to them, what of necessity they were to believe for the future; with anathemas pronounced against all such as should presume to preach the contrary. Thus in the year 325, the first Nicene council declared the Son of God to be consubstantial to his father, against the Arians; with an obligation on all to assent to this doctrine, though never till then proposed or declared in that form. Thus in the first Ephesian council, anno. 431, Nestorius was condemned, who maintained two persons in Christ, and that the blessed Virgin was not the mother of God; with a declaration, that both these his tenets were contrary to the Catholic faith. Thus in the second Nicene council, anno. 787, image-breakers were anathematized. in the great council of Lateran, anno. 1215, Transubstantiation was declared; the sufficiency of Communion in one kind, in the council of Constance; Purgatory in the council of Florence; and all these, together with the sacrifice of the Mass, the invocation of Saints, &c. in the council of Trent, against Luther, Calvin, &c.

And now, though in all these and the other general councils, the persons condemned, took occasion, from these new declarations, to cry out, novelties, novelties, to fright the people with new coined articles, and that the inventions of men were imposed on them for faith; yet it is evident that these new declarations contained nothing but the ancient faith; and that there would never

have been any such declaration made, had not the anzient doctrine proposed in them, been opposed and con tradicted by some seducing spirits, who going out from the flock, endeavoured, by making divisions, to draw numbers after them. So that the new proposal of a tenet, is but a fallacious proof of the doctrine being but lately invented; but a good argument of its being lately oppos-It is certain from Scripture, Acts xv. that the Apostles had never declared the non-necessity of circumcision, had not certain men come down from Judea, and taught the brethren the contrary. And that the consubstantiality of the Son had never been defined by the Nicene Fathers, had not Arius with his followers opposed this Catholic doctrine. And as certain it is, the council of Trent had been altogether silent as to transubstantiation, praying to Saints, &c. had not Luther, Calvin, and their disciples, once professors of this doctrine, gone out from the flock, and upon the presumption of a new light, endeavoured to persuade the faithful, that these tenets, then believed by the whole Christian world, were no longer to be owned, but to be quite thrown by, as antichristian and diabolical. It was this obliged the Pastors to watch and take care of their flock; and therefore not flying away, as the hireling does, when the wolf catcheth and scattereth the sheep, they assembled together into a body, and declared to all under their charge, that they ought not to follow strangers; that, howsoever these came, pretending to the Shepherd's voice, yet since they came not by the door into the sheepfold, but climbing up some other way, they were not shepherds, but thieves and robbers, whose business was not to feed, but to steal, kill, and destroy. It was this made them encourage all under their care, not to waver, but to stand fast and hold the profession of their faith, and, notwithstanding all pretences, by no means suffer themselves to be deluded, and led away with strange doctrines; and, that they might the better secure them from falling into errors, they gave them a plan of their Christian doctrine, especially of all those points which those modern self-commissioned Apostles did preach against, and endeavour to

andernine, particularly declaring to them the faith they had been bred up in, which they had received from their forefathers, and which had been derived even down from the Apostles; assuring them that whatsoever was contrary to this, was novelty and error. And now, in the Pastors declaring this to the faithful, where was the in-The Council did nothing but propose fully novation? and explicitly, what, before their meeting, was the doctrine of all Christendom, and had been so amongst the It was they that made the innovation primitive Fathers. who preached contrary to the doctrine thus believed and received; which Luther was not ashamed to own himself guilty of, thereby plainly acknowledging that he

separated from the whole world.

But it seems that the whole world was then corrupted, and the religion then every where professed, was overgrown with superstition, errors, and abominations; such as had crept into the Church, some five hundred years before, some nine hundred, and some a thousand; and it was from these Luther separated, intending to reform Christianity, and bring it to the purity of the primitive times of the first three hundred years. And was it not very strange now, that so many gross fooleries, wicked superstitions, and even downright idolatry, should creep into the Church, and spreading itself through all nations, infect the whole world, becoming the public profession of Christendom for so many hundred years, and be confirmed and established by the laws of every kingdom; and that nobody should take notice of any such thing, either at its first rise, or in all its progress of so many ages; insomuch, that had not Luther made the discovery it is likely we should never have come to the knowledge of these thousand years errors and corruptions? no thinking man can judge it possible that the very fundamentals of Christianity should be shaken, and the religion planted by the Apostles turned into idolatry; and yet that no learned man should any where appear to contradict these abominations, no zealous pastors to withstand them, no pious princes to oppose them. lory sufficiently satisfies any curious reader; that from

the first planting of the Church, there has not been an any age, any man yet that has preached any heterodox and erroneous tenets, and by introducing novelties, has endeavoured to infect the minds of the faithful with heresy and superstition, but immediately there have stood up virtuous and learned men in defence of the truth; in their writings and sermons publicly confuting and condemning the errors, and giving an alarm to the world to beware of such deceivers, and their wicked doctrine; and withal, never omitting to record their names to posterity, with an account of the time w ien they began to preach; under what emperors, and what was the occasion of their revolt. Was not all this, and even more, done against Arius? How many appeared against the Manichees? How many against the Donatists; against the Novatians, against the Macedonians, the Nestorians, the Eutychians, the Pelagians, the Berengarians? So that never any thing has made so much noise in the world, so many commotions, so many disturbances; nothing has been so impossible to be carried on with secrecy and silence, as the broaching of any new heresy, the making a new schism, the alteration of religion, the starting up of some new society and pretenders to reformation.

What tumults did not all the forementioned sectaries raise in preaching their new gospel? What stirs and commotions ensued, at the reformation of Church and faith, pretended by Luther, Zuinglius, and Calvin? How then can it be judged in the least probable, that a great variety of erroneous tenets and anti-christian doctrines should be introduced by the Papists, contrary to the sense and belief of all Christianity, either in the fourth, fifth, sixth, or tenth century, and yet that there should not be the least disturbance occasioned by it, no tumults or opposition, but all done with so much quietness, in such profound peace and silence, that had it not been for the news brought, some ages after, we had never suspected the alteration? And is this possible? Is it possible. that the whole Christian world should change their religion, both as to the internal belief, and external profession and exercise of it; and nobody be sensible of the

change, so as to withstand the abomination, or to transmit to posterity, even so much as the least word of its beginning or propagation? Let any man, upon some consideration, tell me, whether it be possible, that this one little kingdom of England should fall from this pure apostolical doctrine it now professes, into downright popery, or any other way alter the whole scheme of its religion, and have the alteration confirmed by several Acts of Parliament, and continue in the exercise of it for 1000, 500, or even 100 years, and yet no one in the kingdom, or out of it, should be sensible of the alteration: but all to be managed with such policy and craft, that the whole business should be a secret for many ages? And if this be scarce to be thought possible of this one kingdom, what can be imagined when it is affirmed of many nations, of the whole Christian world? Can any thing look more like a fable or romance? Or can any rational man, barely upon such a report, condemn the faith and religion of his ancestors, for novelty and human inventions; and quite laying aside this, take the man for the rule of his reformation, who thus, without reason, justice or truth, has thrown such infamy upon all the Christians preceding him for a thousand years?

But not to insist on these reasonings, for the wiping off the scandal of novelty from the doctrine of the Church of Rome; it would not be amiss here, to look beyond the tenth century, as also beyond the time of Pope Gregory. And, if in those earlier Christians, nothing can be found of that faith and profession, which is charged as novelty, and error against the Church of Rome; all the Papists in the world shall join with their adversaries, and condemning Pope Gregory for a seducer, and all of the tenth age for ignoramuses, shall in one voice with them cry out against all such doctrine, novelty, novelty! error, error! But if on the contrary, every point thus challenged of novelty, shall appear to have been the profession of the faithful in the time of the purity of the gospel; if, before Pope Gregory, we find that the invocation of Saints, the real Presence, Transubstantiation, Purgatory, prayers for the dead, the use of holy images, relics, the sign of the Cross, &c., were a received doctrine and common

practice of Christians in those primitive times; then shall the Papists remain as they are, as being of the same faith and religion with those ancient believers, without any additions and alterations; and all their adversaries ought in justice to retract their imputation of novelty to the ancient faith.

In order to this, I intended in this place to have given the reader a fair prospect of the doctrine and belief of the Fathers, of the first five hundred years after Christ; but finding the matter to increase so much beyond expectation upon my hands, I have reserved them for another occasion.* But, however, upon confidence of what I am able to produce in that point, I cannot omit to assure the reader, that the chief and most material points charged upon the Church of Rome for novelty, the primitive Fathers do so plainly own to have been the faith and profession of the Church in their days; and to have . been delivered down and taught as the doctrine of the Apostles; that an impartial considerer need not take much time to conclude, whether are the greater innovators, those that now believe and profess these tenets and practices; or they that disown and reject them.

It is evident, that every point of that doctrine which is now decried for Popery, and basely stigmatized with the note of errors introduced of late, and of a modern invention, is by many ages older than those who are charged with being the authors of them; that every particular article laid to the ignorance of the tenth century, or to the contrivance of Pope Gregory, are as expressly and clearly owned, and taught some ages before, as they are now at this day. That those great men were as downright Papists in these points, as we are now. any disturber of Christianity might have as well defamed them for believers of novelties and errors, as we are now The faith that they professed then, we at this present. profess now; and if any other doctrine be novelty, it is a novelty of about 1200 years standing; and who can question it not to be of an older date? If it was the public be-

^{*} See Mr. Gother's Nubes Testium

lief of the Christian world, in the fourth century, who can be better witnesses of what was believed before them, in the three first centuries, than they? They tell us, that the doctrine they maintained and delivered, is the faith of the Catholic Church received from their forefathers, and as it was taught by the Apostles; and we do not find that in any of these points they were challenged by any authority or opposed by the Pastors of the Church, or any writers either then living or succeeding them, but received always with great veneration; and upon what grounds can any challenge them now! Is it possible that any now living, can give a better account of what was believed and practised in the third age, than they that immediately followed them? Which will be the more credible witness of what was done in the year 1748 -those that shall be alive fifty years hence, or they that

are not to come these thousand years?

If, therefore, these holy men declare to us the doctrine they believed, with an assurance that it was the faith of the Catholic Church, so believed by their ancestors, and as they had received from the Apostles and their successors, do they not deserve better credit than others, who, coming a thousand years after, cry out against all these several points, that they are nothing but novelty It is evident, therefore, that this noise of and error? novelty, was nothing but a stratagem for the introducing of novelties; and that those that brought an infamy upon these points, by this aspersion, might with as great applause, and as easily, have laid a scandal upon every other article of the Christian faith which they thought fit to retain, and have had them all exploded for novelty And this has been so far done already, that even three parts of the doctrine, picked out by the first Reformers, for apostolical and conformable to the word of God, we have seen in our days clamoured against for novelty, and thrown by with a general disapprobation, and as clear evidence of the charge, as ever they laid by Transubstantiation and the Primacy.

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CONCLUSION.

THESE are the characters of the Papist, as he is misrepresented, and as represented. And as different as the one is from the other, so different is the Papist as reputed by his maligners, from the Papist as he is himself. one is so absurd and monstrous, that it is impossible for any one to be of that profession, without first laying by all thoughts of Christianity, and his reason too. other is just contradictory to this; and without any further apology, may be exposed to the perusal of all prudent and dispassionate considerers, to examine if there be any thing in it that deserves the hatred of any Christian; or if it be not in every point wholly conformable to the doctrine of Christ, and not in the least contrary to reason. The former is a Papist, as he is generally apprehended by those who have a Protestant education; such as whensoever reflected on, is conceived to be a perverse, malicious sort of creature, superstitious, idolatrous, atheistical, cruel, bloody-minded, barbarous, treacherous, and so profane, and every way inhuman, that it is in some manner doubted, whether he be man The other is a Papist, whose faith is according to the proposal of the Catholic Church, which, by Christ's command, he is obliged to believe and hear; and whose whole design in this world is for obtaining salvation in the next. And is it not strange, that these two characters so directly opposite, so wholly unlike one to the other, that heaven and hell is not more so, should agree to the same person? It is certainly a strange piece of injustice, and yet not at all strange to those, who know, that they who follow Christ shall be hated by the world; that those who study the wisdom of heaven, shall have the repute of fools; and that as many as attend the Lamb, shall be painted in the livery of Satan; our forefathers were so before us; so were all the primitive Christians, the Apostles, and even the Lamb himself, our Redeemer. Calumny ever followed themmisrepresentation waited upon them-and what wonder hen that infamy was their constant attendant?

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And now, if the orthodox Christians have thus in all ages had their double character; one of justice, exactly drawn from what they really believed and practised; the other of malice, copied from them as misrepresented; it is not at all strange to find it so now in our days, when calumny, malice, ignorance, &c. are as powerful as ever; which though from the beginning of the world, that is above five thousand years, they have made it their chief business to paint, copy, and misrepresent things and persons; yet they never did it with so much injury, so altogether unlikely, as they do now to the Papists; there being scarce any one point of their faith and profession, which they do not either blindly mistake, or basely disguise.

The Papists believe it is convenient to pray before holy images, and give them an inferior or relative respect.

These describe the Papists praying to images, and

worshipping them as idols.

The Papists believe it is good to desire the prayers of the Saints, and honour them as the friends of God.

These paint out the Papists as believing the Saints to

be their redeemers, and adoring them as gods.

The Papists believe, that Christ left a power in the Priests of his Church, to absolve all truly penitent sinners from their offences.

These represent the Papists as believing that the Priests can infallibly forgive all such as come to confes-

sion, whether they repent or not.

The Papists believe there is power in the supreme Pastor, upon due motives, of granting indulgences; that is, of releasing to the faithful such temporal penalties as remained due to their past sins, already remitted as to their guilt, on condition they perform such Christian duties as shall be assigned them, i. e. humble themselves by fasting, confess their sins with a hearty repentance, receive worthily the holy Communion, and give alms to the poor, &c.

These make the Papists believe, that the Pope, for a sum of money, can give them leave to commit what sins they shall think fit, with a certain pardon for all crimes already incurred; and that there can be no danger of damnation to any, if they can but make a large areaent to Rome at their death.

The Papists believe, that by the merits of Christ, the good works of a just man are acceptable to God and through his goodness and promise, meritorious of eternal happiness.

These report that the Papists believe they can merit heaven by their own works, without any dependance on

the work of our Redemption.

The Papists worship Christ really present in the Sa-

crament, true God and man.

These say they fall down to, and worship a piece of

bread.

Some Papists maintain the deposing power; these will have it to be an article of their faith, and that they are obliged to it by their religion.

Some Papists have been traitors, rebels, conspirators,

&c.

These make these villanies to be meritorious among the Papists, and that it is the doctrine of their Church.

And thus there is scarce any one thing belonging to their faith, and exercise of their religion, which is not wronged in the describing of it, and injuriously misrepresented.

And are not the Papists, then, such as they are commonly represented? No; they are no more alike than the Christians were of old, under the persecuting Emperors, to what they appeared, when, clothed with lions and bears' skins, they were exposed in the amphitheatre to wild beasts, under those borrowed shapes, to provoke their savage appetites to greater fury; and that they might infallibly, and with more rage, be torn to pieces.

Let any but search into the Councils of Rome, even that of Trent, than which none can be more Popish; let them peruse her Catechisms, that ad Parochos, or others, set forth for Pastors to instruct their flock, and for children, youth, and others, to learn their Christian doctrine, of which there is extant a great variety in English. Let them examine Verron's Rule of Faith, and that set forth

by the Bishop of Meaux. Let them look into the spiritual books of direction; those of St. Francis of Sales, the Following of Christ, the Spiritual Combat, Granada's Works, and infinite others of this sort, which Papists generally keep by them for their instruction; and then tet them freely declare, whether the Papists are so ill principled, either as to their faith and morals, as they are generally made to appear. A little diligence in this kind, with a serious inquiry into their conversation, their manner of living and dying, will easily discover, that the shape of the beast with which they are commonly extended in public, is not theirs, but only the skin that is thrown over them.

The Papists own, that there are amongst them men of very ill lives, and that, if every corner be narrowly sifted, there may be found great abuses, even of the most sacred things; that some in great dignities have been highly vicious, and carried on wicked designs; that some authors maintain and publish very absurd opinions, and of ill consequence. But these things are no part of their religion, they are the imperfections indeed, the crimes, the scandals of some in their communion; but such as they are so far from being obliged to approve, maintain, or imitate, that they wish with all their hearts there had never been any such thing, and desire in these points a thorough reformation. Though the imprudencies therefore, the failings, the extravagancies, the vices, that may be picked up throughout the whole society of Papists, are very numerous and great, and too sufficient, if drawn together, for the composing a most deformed antichristian monster, yet the Popery of the Roman Catholics is no such monster as it is painted. Those things which are commonly brought against them, being as much detested by them, as by the persons that lay the charge to their disfavour; and have no more re-'ation to them, than weeds and tares to the corn amongst which it grows, or chaff to the wheat with which it is mixed in one heap.

A Papist, therefore, is no more than he is above represented; and whosoever enters that Communion, has no

obligation of believing otherwise, than as there is speci-And though in each particular I have cited no authorities; yet for the truth and exactness of the character, I appeal to the council of Trent. And, if in any point it shall be found to disagree, I again promise, upon notice, publicly to own it. And as for the other part of the Papist misrepresented, it contains such tenets as are wrongfully charged upon the Papists, and in as many respects as it is contrary to the other character, in so many it is contrary to the faith of their Church; and so far they are ready to disown them, and subscribe to their condemnation. And, though any serious inquirer may be easily satisfied as to the truth of this, yet for a public satisfaction, to show that these abominable unchristian doctrines are no part of their belief, however extravagant some men may be in their opinions, the Papists acknowledge that a faith assenting to such tenets, is wholly opposite to the honour of God, and destructive to the Gospel of Christ. And since it is lawful for any Christian to answer Amen to such anathemas as are pronounced against things apparently sinful; the Papists, to show to the world that they disown the following tenets, commonly laid to their door; do hereby oblige themselves, that if the ensuing curses be added to those appointed to be read on the first day of Lent, they will seriously and heartily answer Amen to them all.

ANATHEMAS.

- I. Cursed is he that commits idolatry, that prays to images, or relics, or worships them for God. R. Amen.
- II. Cursed is every goddess worshipper, that believes the Virgin Mary to be any more than a creature; that worships her, or puts his trust in her more than in God; that believes her above her Son, or that she can in any thing command him. R. Amen.

- 11I. Cursed is he that believes the Saints in heaven to be his redeemers, that prays to them as such, or that gives God's honour to them, or to any creature whatsoever. R. Amen.
- 1V. Cursed is he that worships any breaden God, or makes gods of the empty elements of bread and wine. R Amen.
- V. Cursed is he that believes that Priests can forgive sins, whether the sinner repent or not; or that there is any power on earth that can forgive sins, without a hearty repentance, and serious purpose of amendment. R. Amen.
- VI. Cursed is he who believes there is authority in the Church, Pope, Councils, or Priests, which can give leave to commit sin, depose or murder Sovereigns, absolve from allegiance, or to authorize breaches of fidelity with persons of what rank or condition soever, and how different their religious opinions may be, or that they can forgive sins for a sum of money. R. Amen.
- VII. Cursed is he that believes, that independent of the merits and passion of Christ, he can merit salvation by his own good works; or make condign satisfaction for the guilt of his sins, or the pains eternal due to them. R. Amen.
- VIII. Cursed is he that contemns the word of God, or hides it from the people, with design to keep them from the knowledge of their duty, and to preserve them in ignorance and error. R. Amen.
- IX. Cursed is he that undervalues the word of God, or that, forsaking Scripture, chooses rather to follow human traditions than it. R. Amen.
- X. Cursed is he that leaves the commandments of God to observe the constitutions of men. R. Amen.

- XI. Cursed is he that omits any of the ten Commendments, or keeps the people from the knowledge of any one of them, to the end they may not have occasion of discovering the truth.
- XII. Cursed is he that preaches to the people in unknown tongues, such as they understand not; or uses any other means to keep them in ignorance. R. Amon
- XIII. Cursed is he that believes that the Pope can give to any, upon any account whatsoever, dispensations to he or swear falsely; or that it is lawful for any, at the last hour, to protest himself innocent, in case he be guilty. R. Amen.
- XIV. Cursed is he that encourages sin, or teaches men to defer the amendment of their lives, on presumption of a death-bed repentance. R. Amen.
- XV. Cursed is he that teaches men that they may be lawfully drunk on a Friday, or any other fasting day; though they must not taste the least bit of flesh. R. Amen
- XVI. Cursed is he who places religion in nothing but a pompous show, consisting only in ceremonics; and which teaches not the people to serve God in spirit and truth. R. Amen.
- XVII. Cursed is he who loves or promotes cruelty, that teaches people to be bloodyminded, and to lay aside the meekness of Jesus Christ. R. Amen.
- XVIII. Cursed is he who teaches it lawful to do any wicked thing, though it be for the interest and good of the mother Church; or that any evil action may be done, that good may come of it. R. Amen.
- XIX. Cursed are we, if amongst all those wicked principles and damnable doctrines commonly laid at our

doors, any one of them be the faith of our Church: and cursed are we, if we do not as heartily detest all those hellish practices, as they that so vehemently urge them against us. R. Amen.

XX. Cursed are we, if in answering, and saying Amen to any of these curses, we use any equivocations, or mental reservations; or do not assent to them in the common and obvious sense of the words. R. Amen.

And can the Papists then, thus seriously, and without the check of conscience, say Amen to all these curses? Yes they can, and are ready to do it, whensoever, and as often as it shall be required of them. And what then is to be said of those who either by word or writing, charge these doctrines upon the faith of the Church of Rome? Is a lying spirit in the mouths of their prophets? I will say no such thing, but leave the impartial considerer to judge.

One thing I can safely assume, that the Papists are soully misrepresented, and show in public, as much unlike what they are, as the Christians of old under the slanders of the Gentiles; that they lie under a great calumny, and severely smart in good name, person, and estates, for such things, which they as much and as heartily detest, as those who accuse them. But the comfort is, Christ hath said to his followers, Ye shall be hated of all men, Matt. x. 22. and St. Paul, We are made a spectacle unto the world; and we do not doubt but that whosoever bears this with patience, shall for every loss here, and contempt receive a hundred fold in heaven.

THE END.

CONTENTS.

								af er
Introduction			-	•	-	•	•	5
Of Praying to i	mage	5	- ,	•		-	-	11
Of Worshippin	g Sai	nts	-	•	•	-		13
Of Praying to 1	the \mathbf{V}	irgin	Mary	•	-	-	-	15
Of Relics	-	•		-	-	-	-	16
Of the Euchari		-	-	-	-		• .	17
Of Merits and	Good	Wor	ks	- '	-	•	•	20
Of Confession		-	-	-	•	•	-	21
Of Indulgences	,	•	-	•	•	-	-	22
Of Satisfaction		-	-	-	-	-	• .	23
Of Reading the	o Hol	y Scr	ipture	8			•	25
Of the Scriptur	re as i	Rul	e of F	aith	-	-	•	26
Of the Interpre	tation	oft	he Sc	riptur	e		-	28
Of Tradition	-	-	-	_	•	-	-	29
Of Councils	_		-	-	-			30
Of the Infallibil	ity of	the (Churc	h				31
Of the Pope	-	•	_	-				34
Of Dispensation	ns		-		-			35
Of the Deposin	g Pov	ver	•	-	_		_	37
Of Communion	in or	e kin	d	-	_			38
Of the Mass	•	•	-	-	•			40
Of Purgatory	-		_	_	_	_	_	42
Of Praying in a	n Un	know	n Tor	arm	_		_	44
Of the Second	Comp	nandi	nent	-guo	_	_	_	47
Of Mental Res	ervati	ons	-		_	_	_	49
Of Death-bed I	Repen	tance	,	_	_	_	_	50
Of Fasting	-	_	_		_	-	_	51
Of Divisions an	d Sch	igma	in the	Chu	rch	-	-	53
Of Friars and I	Viing	1101110	_	- Onu	-	-	-	55
Of Wicked Pri		e and	Pro	ntione	•	-	•	57
Of Miracles	-		- 1 141	Luces		•	•	61
Of Holy Water			_	_	-	•	-	63
Of Breeding up	Pent	ola in	Impor	- ranco	-	•	•	65
Of the Unchari	tabler	1000 (fthe	Panie		•	•	67
Of Innovation i	n Mei	tore	of Fa	± ajvŒ i+h		•	•	70
The Conclusion	1 MIG	rreib.	. ra.	-	•	•	•	78
Anathemas			-	-	-	•	•	
rancacillop ,	- •		_	-	•	•	•	82

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